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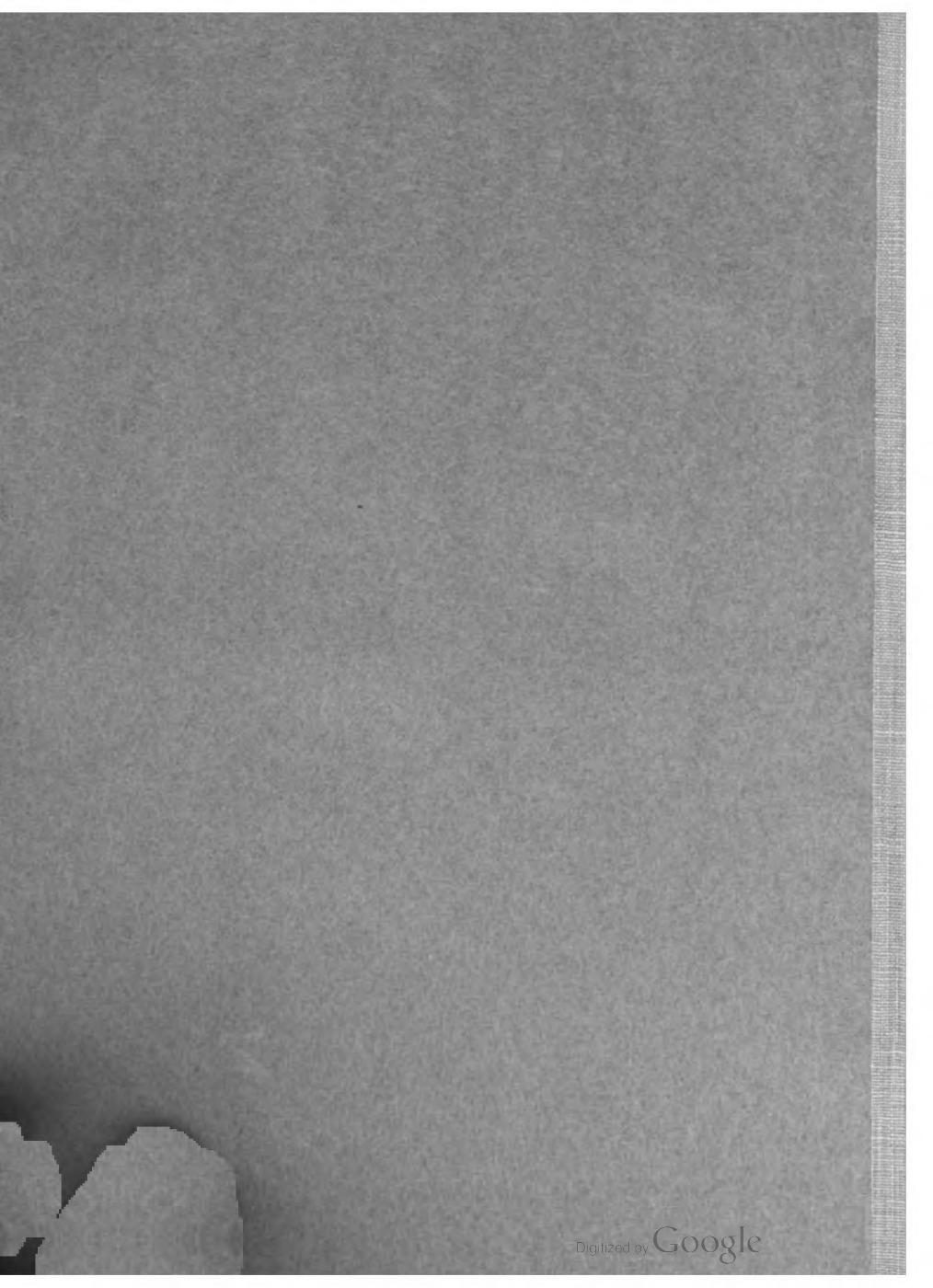
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Vol. 2

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SCRIPTURE:

OR,

The TEXTS which PAPISTS cite out of the BIBLE, for the Proof of the Points of

Their Religion,

EXAMIN'D,

And shew'd to be alledg'd without Ground.

VOL. II.

With TABLES to the Whole.

LONDON;
Printed for Richard Chiswell, at the Rose and Crown in St. Paul's Church-Yard, MDCLXXIX.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of Their Doctrine

OF

AURICULAR CONFESSION.

IMPRIMATUR.

May 29. 1688. *Jo. Battely.*

THE Church of *Rome* taking all courses, whether direct or indirect, to bring Men over to her Communion, or at least to make them out of love with ours, as in other cases, so in this of Confession, pretends sometimes a great Friendship, at other times a great Enmity with the Church of *England*: sometimes we are reported to hold Confession just as that Church does; at other times we want one of the Christian Sacraments, and best means to promote a Religious and Godly Life. By the first of these they endeavour both to keep our dissenting Brethren at as great a distance as they can from us, and to tempt the more unwary amongst our selves to step out of our Church into another, betwixt whom they are made to

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believe there is already ſo cloſe a Correſpondence; by the other they ſometimes inſnare the more ignorant and more devout, who are too apt to be miſled by the ſpecious pretence of better means of Salvation than they at preſent enjoy.

Now being engaged to examine thoſe Scriptures by which the Doctrine of Auricular Confeſſion is by that Church defended, that all Parties may underſtand one another aright, and there may be no miſtake about our or their holding either too little or too much concerning it, I ſhall ſet down how far we agree, and wherein we diſagree as to the fore-mentioned Point.

Firſt, We agree that all ought to confeſs their Sins unto Almighty God. Not becauſe God does not know them before (for he is intimately acquainted with all our moſt ſecret Faults) but becauſe without Repentance there can be no hopes of Pardon; and Repentance never can be rightly performed without Confeſſion: Having acted contrary to God's moſt righteous Laws, we become thereby obnoxious to Puniſhment; but ſuch is God's Kindneſs to us, that for the ſake of a Crucified Saviour he is willing to pardon ſuch our Offences, provided we are heartily ſorry for them, and reſolve to forſake them; but how can we be heartily ſorry for them, or diſpoſed to forſake them, unleſs we are willing to own and confeſs them? By publiſhing our Offences before God, we diſcern the folly thereof, and God's Hatred againſt them; and by making ſuch diſcoveries, we become more aſhamed of our ſelves, and more inclinable to make Reſolutions of never being guilty of the like Follies for the future.

And

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And this indeed is the true end of Confeſſion, *viz.* to make Men reform their Lives. Let them confeſs never ſo much, it will all ſignifie nothing to them, unleſs it help to make them more vertuous, by cauſing them to reflect upon their paſt Actions, and by ſhowing them how much they had formerly been miſtaken, that ſo they might be aware how they were any more miſled after the ſame manner.

Now as to this Confeſſion which is made to God, it is either in the publick Offices of the Church, or in private.

In the Publick Offices of the Church, both we and they of the Church of *Rome* have Forms of Confeſſion, but our are certainly much more uſeful, becauſe our are in a Language which every one underſtands, but their are not: We, if we be preſent when the general Forms of Confeſſion are repeated by the Miniſter, know how to joyn with him in them, and to make particular Reflections upon our moſt private, and moſt ſecret Sins, under thoſe general terms which he uſeth. But they of the Church of *Rome*, unleſs they underſtand Latin, can do nothing of this.

As to Confeſſion to God in private, this is left to the diſcretion of every particular Perſon to manage as he ſhall judg moſt for his advantage. In which caſe ſometimes it may be ſufficient to uſe ſuch general terms wherein we own our ſelves to have been grievous Offenders, and therefore do heartily beg God Almighty's Pardon. At other times, the enumeration of ſuch Circumſtances as do ſet forth the heinouſneſs of our Offences, may be of great uſe to make us more ſorrowful for what is paſt, and more reſolute not to be guilty of the like Follies for the future. For this, as I ſaid before, is the true end of Confeſſion, *viz.* to make us

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mend, and therefore in that consists our greatest Prudence, *viz.* so to manage it as that the end may be obtained. For if this be done, it is no matter whether it be by a general acknowledgment of our past Follies, or by a more particular enumeration of them.

Secondly, We agree that in case of publick Scandal given to the Church by any notorious Crime, a publick Confession thereof ought to be made before the Church.

This is what the Primitive Church was very sollicitous about, and what the first Penitents did chearfully submit to.

This the Church of *Rome* does at this day more especially take care of in all cases of Heresy. For altho in most other cases Auricular Confession be allowed of as sufficient; yet in case of Heresy no Reconciliation is to be had without a publick Recantation.

And as for the Church of *England*, she wisheth (as we read in the Commination) *that the Godly Discipline, which was in use in the Primitive Church, were restored*; and in the *Rubrick* to the *Communion-Service*, forbids the Minister to admit any one, who has done any ill thing, whereby the Congregation is offended, to the Communion, before the Congregation be satisfied; which cannot be without an acknowledgment of his fault and the prospect of amendment for the time to come.

Thirdly, We agree that private Confession of Sin may be made to all sorts of People, whether of the Laity or of the Clergy; And that

1. When any Injury has been done another. Every body is bound to make some sort of reparation for having

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having injured his Neighbour. Now it may happen in some cases, either upon the account of the Injury it self, or the Circumstances in which he who has done it is placed, that the only Reparation which can be made is a free acknowledgment thereof; and in other cases where there is a possibility of making some other Reparation, yet still it cannot be done without the like acknowledgment, and begging of Pardon of the injured Party for the Injuries which have been done him.

Besides, such Acknowledgments do discover the Sincerity of his Repentance who has done the Injury, in that he is willing to endure the shame of having his Fault known by him, from whom, if he were not heartily sorry for what he had done, he had much reason to conceal it.

2. In case of any doubt or scruple [illegible] are apt to entertain [illegible] and themselves, and [illegible] perplex'd in their Minds in reference to their Spiritual Condition, and the real welfare of their Souls, [illegible] in such cases what can be more [illegible] that they freely declare themselves to [illegible] believe best able to give them [illegible] cannot resolve all Scruples which [illegible] concerning himself, if he has any [illegible] Friend, whether of the Laity or Clergy, [illegible] knows to be able to [illegible] much to be blamed, if [illegible] do, when he is [illegible] Temporal Concerns [illegible] him, and make use [illegible] vice and Direction.

[illegible]

3. In all cases whatsoever. Although in doubtful and difficult cases Confession of Sins to others is most necessary, yet even when the matter is plain before us, and we clearly discern in what our Offences against God do consist, it may then likewise be of great use to discover our Faults to them; and that

1. Because the advice of others, even in the most manifest cases may be helpful towards a right management of our selves, and we shall be better instructed to conquer and subdue our wicked Lusts and Affections, when to our own thoughts concerning them we add the Directions of others.

2. That we may have the Prayers of good Men to God for us; That he would be pleased to send his Spirit into our Hearts to enable us to overcome those Temptations which do daily beset us, and to break off those Sins to which we find our selves so much addicted.

Fourthly, We agree that Confession of Sin ought more especially to be made to the Priest, and that in all cases whatsoever.

1. Because he must needs be supposed to be best provided to give proper Advice and Direction in all cases whatsoever. It is his business and employment to study Cases of Conscience, and to prepare Answers to such Doubts and Scruples as are wont to arise in Mens Minds.

He must be presumed to understand better than others do the Nature of God's Laws, and in what the breach thereof doth consist, and consequently must needs be better able to direct the Sinner what to do, whenever he is tempted to act contrary to any of them. So that as in the case of Law-suits, Men go to some

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some able Lawyer for Advice and Counsel; as in the case of Sickness, so some experienced Physician: and likewise in the case of any other Difficulty they ought to advise with some of the Clergy, who must be presumed to be most skilful in such matters.

2. Confession to the Priest is most useful, because God has constituted him his Minister here on Earth, to declare the terms of Reconciliation to Penitents. And therefore for such to make Application to him for Counsel and Advice in all difficult Cases, and to receive the benefit of Absolution, must necessarily afford them great Comfort and Satisfaction.

From the Consideration of God's Goodness, and of our Saviour's undertaking for them, they may be encouraged to hope for Pardon and Forgiveness; but when he, who is appointed in God's stead to speak Peace to their Souls, recommends them unto God in Prayer, and upon impartial Examination of their Condition, pronounceth them to be the proper Objects of God's Love, and assures them that he is willing, for the sake of Christ, to be reconciled unto them, this will certainly afford great Comfort to their Minds, and make them more at ease within themselves than otherwise they would be.

Thus far we and the Church of *Rome* agree: but we disagree in the two following Particulars.

1. That Secret Confession is of Divine Institution.

2. That in Confession it is necessary to enumerate all our Sins, together with their Circumstances, of what kind soever.

These things the Council of *Trent* has positively determined, and denounced an *Anathema* against all such who assert the contrary. Sess. 14. can. 6.

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My design at present is, to examine the Authority which that Council, and the Defenders of it, have produced from Scripture for the defence of the fore-mentioned Articles.

Now the chief place of Scripture insisted on, both by the Council and others, is that of St. *John*, *ch.* 20. 23. *Whosesoever Sins ye remit, they are remitted unto them; and whosesoever Sins ye retain, they are retained.*

Unto which *Bellarmine* annexeth these two as parallel, *Mat.* 16. 19. *And I will give unto Thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind in Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

Mat. 18. 18. *Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven.* From which places it is thus argued;

That since here is a Power plainly given by Christ to his Apostles, and consequently to their Successors, of remission of Sins; and that it is impossible that this Power should be exerted unless they come to the knowledg of them, and they cannot come to the knowledg of them, but by the Confession of those who are guilty of them; therefore it is absolutely necessary, that they who are desirous to have their Sins forgiven, should make a particular Confession of them.

In answer to which Argument I observe,

First, That as to that of St. *Matthew* 18. 18. it is by some made to have respect not only to the Priest, but to every particular Christian. For in the foregoing Verses, Directions are given to every one, of what Condition soever, how to behave himself towards his offend-

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offending Brother. He muſt firſt admoniſh him *alone*, then in the preſence *of two or three Witneſſes*, then *tell it to the Church*, and if he continue ſtill incorrigible, account him no better than as *a Heathen Man and a Publican*. And then immediately follows, *Verily I ſay unto you, whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven*. By which words, upon the account of what went before, they underſtand a Power to be given to every good Chriſtian of judging concerning any Offence committed againſt him, together with an aſſurance of having any ſuch Judgment which he ſhall here make upon Earth (provided that it be juſt and impartial) ratified by God in Heaven. Hence St. *Auguſtine* ſaith, *Thou haſt begun to account thy Brother no better than a Publican, thou bindeſt him in Earth, but take care that thou bindeſt him juſtly, for Divine Juſtice breaks in ſunder the Bonds that are unjuſt: When thou haſt corrected and agreed with thy Brother thou haſt looſed him in Earth, when thou haſt looſed him in Earth he is looſed in Heaven.* But ſuppoſe theſe words of St. *Matthew* were directed only to the Apoſtles and their Succeſſors. I then obſerve,

Ver. 15. Ver. 16. Ver. 17.

Ver. 18.

Aug. de verb. Domini in Evang. Mat. Ser. 16.

Secondly, That both this place and that of St. *Mat.* 16. 19. may be interpreted with reſpect to that general Power and Authority which was given by our Saviour to the Apoſtles of determining in all matters concerning the Chriſtian Religion, and of declaring what was right and fit to be done, and what was other-wiſe.

All are agreed that by the *Kingdom of Heaven*, is to be underſtood the State and Condition of God's Church under the Goſpel, wherein he is worſhipped after a ſpiritual manner as reſiding in Heaven, as [illegible] Diſciples and Followers the hopes thereof, [illegible]

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scribing means for the obtaining it; whereas under the Law he was worshipped after a terrestrial manner, as dwelling more particularly here on Earth amongst his select People the Jews, requiring external Performances, and promising Earthly Benefits to such Performances.

By the *Keys of the Kingdom of Heaven*, is likewise generally understood that Power and Authority in his Church which was given by Christ to his Apostles, our Saviour therein alluding either to the Custom among the Jews of inaugurating or creating Doctors by the delivery of a Key, that being the Symbol of that Authority which was then given them, or to that place in *Isa.* 22. 22. where God, to declare his Resolution of putting *Eliakim* into the place of *Shebna* (whom he designed to remove from being Steward of the Royal Family) saith, *And the Key of the House of* David *will I lay upon his Shoulder.*

But as to those Expressions of *binding and loosing* there is some dispute about the Interpretation of them. For by *to bind* some understand *to prohibit*, and by to *loose* to *permit*; and consequently that the Authority here given to the Apostles is, as I said, general, of determining in matters of Religion, what was fit to be done and what not, according to which meaning of the words the *Scribes* and *Pharisees* are said, *Mat.* 23. 4. *to bind heavy Burdens*, i. e. to impose some unprofitable Observances upon their Followers, by injoyning as necessary what was not so, and by forbidding as sinful, what might have been lawfully performed by them.

Now if the words be thus interpreted, here will be no countenance given to the Doctrine of Confession, as taught in the Romish Church, because the Power of *binding and loosing* will not then have respect to Persons, but to Things. It will be a general Declaration

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ration of what is fit to be practised in the Church of God and what not, which is here spoken of and not barely a Power and Authority with respect to those particular Sins which any Person makes Confession of. To countenance which Explication, it may be fit to take notice, that it is not said, *Whomsoever ye shall bind in Earth*, &c. but *Whatsoever ye shall bind*, &c. and [illegible] that those who are skilful in the Jewish Learning do [illegible] give us several Instances where the words *to bind* and *to loose* are taken in this Sense, adding withal, That since our Saviour made use of words that were usual and common, it cannot but be supposed that his Auditors understood him according to the vulgar meaning of them.

In the 20*th* of St. *John* it is indeed said, *Whosesoever Sins ye remit, they are remitted*, &c. and therefore regard is there had to Persons; but here no regard is had to Persons, but only to Things, *Whatsoever shall ye shall bind*, &c. and therefore it is not necessary that these places in St. *Matthew* should be parallel to that in St. *John*, since they may be interpreted with respect to that general Commission given by our Saviour to his Apostles of determining, as they were taught by the holy Spirit concerning matters of Religion, he at the same time assuring them that whatever they, according to his Word, and that holy Spirit which directed them, did so determine, should certainly be ratified in Heaven. But let us suppose them to be parallel, and that by *binding* and *loosing* is meant the same with *remitting* Sins and *retaining* them, yet is there here nothing which can at all favour the Doctrine of Confession in the Church of *Rome*, because I observe,

Thirdly, That *Remission of Sins* may be otherwise interpreted than with relation to that formal Absolution

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which is given by the Priest to such as come to Confession. For,

1*st*, By remission of Sins, may be understood the declaration of God's Will concerning remission of Sins. The Apostles and their Successors are God's Ambassadors, and do acquaint us what his Will is concerning Remission of Sins; and that,

1. By preaching the Word of Reconciliation unto us. And in this sense the Apology of the Church of *England acknowledgeth the Power of* binding *and* loosing, *of* opening *and* shutting *to have been given by Christ unto the Ministers, and the Power of* loosing *to consist herein; when the Minister by the preaching of the Gospel shall tender the Merits of Christ, and Absolution to dejected Minds and truly penitent, and shall denounce unto them an assured Pardon of their Sins, and hopes of eternal Salvation.* Which is agreeable to what St. *Ambrose* asserts, *viz. That Sins are remitted by the Word of God, whereof the Levite is an Interpreter and a kind of Executor*; To the Author of *the imperfect work* upon St. *Matthew* his calling the Priests *Key-bearers, because to them is committed the word of teaching and expounding the Scriptures*; and to St. *Hierom*'s declaring *the Apostles to loose Men by the Word of God, and by the Testimony of the Scriptures, and by an Exhortation to Vertue.* The Key of knowledg is committed to the Priests and they do understand best the Mysteries of the Gospel, and what are the terms of our being reconciled unto God, and therefore may be then said *to remit Sins*, when they conscientiously explain to us what God on the one hand has promised us with reference to forgiveness of Sins, and what on the other hand he requires of us in order to our being made partakers of such a Promise.

By Jewel's *Apology.*

Amb. de Cain & Abel lib. 2. c. 4.

Hierom. l. 6. Comment. in Isa. c. 14.

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They who out of Prejudice or Interest explain the Word of God deceitfully, and give such Interpretations thereof as do tend to promote Sin and Wickedness, these, like those Lawyers whom our Saviour justly blames, do take away the Key of Knowledg, and may be said *to retain Sin*, because they shut up the Kingdom of Heaven against such as would otherwise enter therein, whereas they who faithfully expound the Will of God to their Hearers, and do thereby help to further their departure from every thing that is sinful, do thereby exert that Power of remission of Sins, which is here by our Saviour bestowed upon them.

2. The Declaration of God's Will concerning remission of Sins, is made manifest by the Priests obtaining Pardon for Sinners by Prayer unto God for them. The Priests and Ministers of the Gospel are by God appointed to offer up Petitions on behalf of the People committed to their charge, and the great subject of such their Petitions must be the forgiveness of Sins. God is willing to be merciful to true Penitents, but he will be applied unto for it, and therefore remission of Sins may upon this account be attributed unto the Priest in that he does daily deprecate God's Anger against Sinners, and through the Merits of our dear Saviour, intercedes at the Throne of Grace for them. Hence St. Chrysostom writes, That Priests do not only exercise the Power of Baptism, but also the remitting thereof, the Power of remitting Sins wherewith we are born, and for great Sins, when we are converted, in St. James. Also the Priests of Jesus Christ have the Key, and the Law saith, Whatsoever they shall bind on Earth shall be bound in Heaven, and whatsoever they shall loose on Earth shall be loosed in Heaven.

not by teaching and admonishing only, but by helping us with their Prayers, which is the reason that all the Absolutions in the several Offices of our Church are in the form of Prayer. And even that most solemn one in the Visitation of the Sick is prefaced with an humble Petition to God for forgiveness of Sins to the Party who then humbles himself, and is truly penitent.

3. The declaration of God's Will concerning Remission of Sins is made manifest by the Priest's Administration of the Sacraments. God has instituted the two Sacraments on purpose to confirm to us the Promises made in the new Covenant unto us, and has therein set his Seal that he will make good whatever he has engaged to perform. Now remission of Sins being the great thing promised in the New Testament, is in the two Sacraments after a more special manner confirmed unto us.

And therefore as to Baptism, St. *Peter*'s Advice to his Hearers was, *Acts* 2. 38. *Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of Sins.* And it is very observable what a Learned Man hath lately taken notice of, that *whereas* Mat. 28. 19. *St.* Matthew *speaks of the Power of baptizing granted by our Saviour to the Apostles when he was about to leave them*; *St.* John *instead of that mentions this Power of remitting or retaining Sins*; *and St.* Mark *and St.* Luke *speak of Baptism, to which the one joyns Salvation, and the other Remission of Sins*; which Observation does very much countenance their Opinion, who determine the *Power of the Keys* to the Authority given by our Saviour to his Disciples of admitting Proselytes into the Church by *Baptism*, and that this Power being mentioned to have been given to St. *Peter*, had peculiar respect to his being constituted the Apostle of the Gentiles

Dr. Stillingfleet *the Council of Trent examined*, p. 124.

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Gentiles, to whom he first opened the Kingdom of Heaven, as we read, *Acts* 10. & 15. And as to the Eucharist, our Saviour himself, when he gave the Cup to his Disciples, *Mat.* 26. 28. said, *This is my Blood of the New Testament which was shed for many for the remission of Sins.*

When therefore the Ministers of the Gospel do rightly and duly administer the Sacraments according to our Saviour's Institution, they may then likewise be said to declare God's Will concerning the Remission of Sins.

2dly, Remission of Sins may not only be interpreted with respect to that Declaration of God's Will concerning Remission of Sins made manifest to us by the Ministers of the Gospel in the preaching of God's Word, in Prayer, in the due administration of the Sacraments, but likewise with respect to [illegible] good Effects which are [illegible] Minds. When by [illegible] mentioned means, [illegible] sense of their [illegible] heartily sorry for [illegible]

[illegible]

Priest upon the Confession of Sins, yet still the Doctrine of Auricular Confession will hereby be never the more established, because I observe,

Fourthly, That such Remission or Absolution may have respect to the publick Censures of the Church duly inflicted upon notorious Sinners. God has without question given his Ministers a Power of excluding all such out of their Communion as by their scandalous Lives are unworthy of it, and of re-admitting them again upon an assurance given of their Repentance and Amendment.

And this was early practised in the Church when publick Offenders were not permitted to come to the Sacrament, and at other times totally excluded the Congregation of the Faithful, and not again restored until by a publick acknowledgment of their Crimes, and a sufficient intimation given of their being reformed, they gave Satisfaction to God's People, whom, by their wicked Practices, they had so grievously scandalized. Now this is such a godly Discipline, as our Church is so far from finding fault with, as that she does most heartily wish it were restored. But then if our Saviour's words are interpreted (as they are by many) with respect to such publick Censures, then are they still far from countenancing such a private sort of Confession as the Church of *Rome* requires of her Members.

But let it be supposed further, that even the Remission of Sins here spoken of has respect, not only to Sins which have given Scandal and deserve publick Censure, but likewise to such Sins as are secretly confessed to the Priest. Yet then I observe in the fifth place, that our Saviour's words do not determine any such Confession to be absolutely necessary to be performed by every

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every one who desires forgiveness of Sins. We do not deny but that God has given his Priests a Power of applying his Promises to true Penitents, and of giving them the assurance of Pardon, if they find them fitly qualified for it. But it does not appear that there lies an absolute Obligation upon the Sinner to have recourse to the Priest; so that no Absolution can be had from God without his so doing. In cases of doubt and scruple it is highly expedient to give an account thereof to such as are best provided to resolve them. Nay, in all spiritual Cases whatsoever, it may be of great advantage to make application to the Ministers of the Gospel for their Direction and Prayers. But yet we are not to suppose but that if without doing this any one does truly repent him of his evil ways, and begs God's Mercy, he will be accepted by him.

It is God alone who forgives Sin, neither does he part with such his supreme Authority over his Creatures, altho he has substituted his Priests to declare the assurance thereof to true Penitents; and therefore where-ever he finds a proper Object of Mercy, there he reaches forth Pardon whether any of his Ministers are acquainted with such an ones Condition or no.

It will administer great Comfort to uneasie Minds, to have the Ministers of the Gospel, after a due examination of their spiritual State, to declare in God's Name, that they are Persons to whom the Promises of Forgiveness do belong; but still it is left to their choice, whether they will apply themselves where this Comfort is to be found.

If People will come to those whom our Saviour has appointed to declare Remission of Sins, such as are faithful Ambassadours of Christ will not fail to pub-

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lish it to all such whom they find fitly qualified for it; but our Saviour has left no Power in his Church to compel them to it.

They of the Church of *Rome* will needs perswade us that God has tied himself to the determination of his own Priests, and that he will give no Pardon until they have declared the Penitent deserving of it. Now God may, it is true, appoint what means he pleaseth of conveying any Mercy to us; and if he had plainly said, that he would forgive none but such whom his Ministers, after a due Examination of their State and Condition, according to the Rules of the Gospel, had declared capable of Forgiveness, there had then lain an Obligation upon every one of us to have recourse to such his Ministers, if ever we expected the forgiveness of our Sins. But what our Saviour saith in this place of St. *John*, implies no such thing. Neither does *Bellarmine* any where prove (what he so confidently asserts) that the Ministers of the Gospel are so far forth constituted Judges by our Saviour, that all those who are at Enmity with God are bound to have recourse to them for Forgiveness. They may be so far forth said to be Judges, in that upon a due examination of their Condition who come unto them, they are authorized to pronounce the Sentence of Absolution upon all such, whom, according to the Tenor of the Gospel, they find deserving of it: But this does no ways infer the absolute necessity of having recourse to them for their Judgment; or that no Reconciliation can be had with God, without making such an Application to them.

II. de Pœn. l. 3. c. 2.

And therefore that is a very ridiculous Inference of *Bellarmine*'s, that because it is said, *Whatsoever*

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you looſe on Earth, ſhall be looſed in Heaven; therefore it follows, that whatſoever you do not looſe on Earth, ſhall not be looſed in Heaven. Bell. de Pœn. lib. 3. c. 2.

They who with Sincerity do acquaint his Miniſters with their Condition, and upon their acquainting them with it are, according to God's Laws, abſolved by them, theſe have a well-grounded Aſſurance, that what is pardoned thus on Earth, ſhall be forgiven in Heaven. But ſtill they are left to their liberty, either of applying themſelves thus to God's Miniſters for their Judgment, or of confeſſing their Sins only to God, who, without any ſuch Application, will forgive them if he finds them truly deſerving of it.

But to make one ſtep farther, Suppoſe it ſhould be granted that it were abſolutely neceſſary to make Application to the Prieſts for the forgiveneſs of Sins. I obſerve then in the

Sixth and laſt place, that notwithſtanding this, there would be no Obligation to the particular enumeration of all Sins together, with their Circumſtances, which is a thing ſo rigorouſly inſiſted upon by the Church of *Rome*, as to denounce a Curſe againſt all ſuch as declare againſt it.

For beſides that, this oftentimes is impoſſible as well as very indecent; the great buſineſs of the Miniſters of the Goſpel, in order to their giving any one aſſurance of forgiveneſs of Sins, is to examine whether he be truly penitent, which may be done without a particular enumeration of all Crimes whatſoever.

Had God given his Miniſters a Power of puniſhing Sinners according to their deſerts, it would then have been neceſſary that they ſhould have had a particular account of all thoſe [illegible] which they had been guilty

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guilty of. But their Authority consists not in punishing, but in giving assurance of Pardon, and in order to their doing this, it is not so much necessary to know what kind of Sins he has been guilty of, as what kind of Man the Sinner at present is. How great soever any ones Crimes may have been, if he appears to be one who is heartily troubled for his having offended a good and gracious God; if he has emptied himself of all vain Conceits concerning the best of his Actions; if he depends wholly upon the Merits of our Saviour's undertaking, and gives good reason to believe that he will be more careful for the future in the observance of all God's Laws; such an one may very justly be absolved, altho he who gives him the assurance of forgiveness of Sins has not a distinct knowledg of all his wicked Practices.

It is Impenitence only which can exclude from the forgiveness of Sins; and therefore where nothing of this appears but the quite contrary, there the Sinner may have assurance thereof given, although his particular Faults be only known to God and his own Conscience.

Where Doubts and Scruples arise in reference to particular Sins, there must be a particular discovery thereof in order to the obtaining a resolution of them; but in other cases, if the Sinner expresseth himself truly humble and penitent, that will be a sufficient ground for the Priest's giving him hopes of Pardon, although he is no ways informed concerning all those several Sins which he has ever been guilty of.

Having thus shown what little reason there is to ground this Doctrine of Auricular Confession upon

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this place of St. *John*, I shall only add, that several of the Writers of the Church of *Rome* have been of the same Opinion; and although the Council of *Trent* has founded the divine right of Confession upon these words of our Saviour, yet that it has not been the traditionary sense of those of that Communion. Gerhard *Confess. Cath.* Lib. 2. par. 3. Art. 16. cap. 3. Dr. Stillingfleet *Council of Trent examin.* p. 122.

The next Text I shall examine, is that of *Act.* 19. 18. *And many that believed came, and confessed, and shewed their Deeds.* Where, by *their Deeds*, *Bellarmine* understands all particular Sins of what kind soever, and that the Confession here spoken of was to St. *Paul.*

I answer,

1. That it does not appear but that the Confession here spoken of was made to God alone, and not to Man.

2. That if it were made to Man, it is not certain whether it was private to St. *Paul*, and not rather publick to the whole Church.

3. That it is most probable that the *Deeds* here spoken of were not a Catalogue of all Offences whatsoever, but only of such as did more particularly respect the use of Charms and Conjurations. St. *Paul* having done many Miracles at *Ephesus*, several Vagabond Jews took upon them to do the like, and *to call over them which had evil Spirits*, ver. 13. but with very ill success, *for the Spirits fell upon them and wounded them*, ver. 16. Upon this the Name of the Lord Jesus began to be magnified, and those who had been accustomed to use Enchantments, being terrified with this Example, became Converts to Christianity, *confessed*

confessed and shewed their Deeds, *i. e.* acknowledged the grievous Crime of being so addicted to Magical Arts as they had been. Now there is a great deal of difference betwixt any ones acknowledging some particular Sins which he happens to be guilty of, and of which the present fear of Punishment has extorted a Confession, and the being obliged to make a Confession of all Sins whatsoever.

4. That altho it should be granted, that all Sins whatsoever were here confessed by these new Converts, yet this makes nothing for Auricular Confession. For we do not deny but that any one for Advice and Counsel may unbosom himself, and discover whatever he has been guilty of, but this we contend, that it is no-where absolutely required by our Saviour. If these new Converts, having sat in Darkness and in the shadow of Death, did discover all their Miscarriages, of what nature soever, to St. *Paul*, and intreat his direction thereupon, they did well. But altho they had not been so punctual in giving an account of themselves, if they had truly repented them of all their wicked ways, God would have forgiven them; and so he will every one else who does the like, altho he should not make such a particular discovery of his Miscarriages to those whom God has appointed to hear such Discoveries, and when they are made to apply his Promises of Forgiveness according as they are found disposed who make them.

Another Text insisted upon by *Bellarmine* and others, is 2 *Cor.* 5. 18, 19. *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God*

was

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was in Chriſt, reconciling the World unto himſelf, not imputing their Treſpaſſes unto them, and hath committed unto us the Word of Reconciliation. From whence it is inferred, that ſince the Apoſtles, and conſequently their Succeſſors, were to be the Miniſters of *Reconciliation*, it was impoſſible for them rightly to perform ſuch their Office, unleſs they were inform'd concerning the Nature of that Enmity which is betwixt God and Sinners, and this they could not be, unleſs they received from thoſe who had offended, a particular account of their Guilt.

To which Inference I reply,

1. That theſe words are to be interpreted (as they are even by *Cajetan*, and other Popiſh Writers) of the preaching of the Goſpel, the care whereof was committed to the Apoſtles upon our Saviour's leaving the World. God, by the Sufferings of our Saviour, did reconcile Sinners to himſelf, and neceſſary it was that ſome ſhould be appointed by our Saviour to give notice of this Reconciliation: Upon which account it is here ſaid, *that the Miniſtry of Reconciliation was given to them*; and *ver.* 19. that *the Word of Reconciliation was committed unto them*, i. e. that they were ſet apart to publiſh unto the World, *That God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them.* Of their being ſet apart for which purpoſe, St. *Paul* gives further evidence, *ver.* 20. *Now then we are Ambaſſadours for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be reconciled to God.* For here the Apoſtle exerciſeth that *Miniſtry of Reconcili*[redacted] committed to him,

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him, but this he does without giving the least intimation of the necessity of Auricular Confession.

2. Suppose the Ministry of Reconciliation, here spoken of, should imply the Authority delegated by Christ unto his Apostles, of giving the assurance of forgiveness of Sins to all such who confess their faults, and are truly penitent, yet this does not imply the necessity of rigorously exacting a particular account of every Sin, with the Circumstances that attend it. For in order to the Ministers of the Gospel thus reconciling Men to God by giving them the assurance of the forgiveness of Sins, nothing is more required than to find out whether they are truly penitent, which may be known without such an exact knowledg of all their Sins.

And here it may not be amiss to take notice, that although they of the Church of *Rome* do exact a particular Confession of all their Sins from those who are within the bosom of the Church, yet they do not require it of such who are without, and only about to be admitted into it: Were an Heathen to be received into their Communion, a general Confession should then serve in order to his being absolved. But after he is once received, then whatever Sin he happens to be guilty of, his Confessor must have a particular account of. As if they did not care what they made the terms of Communion for the gaining a Proselyte, but after they had gained him, were resolved to tie him to the hardest terms they could think of. For otherwise since sincere Repentance is that alone which can give any assurance of forgiveness of Sins, there is no reason why, if this at first gave a Man a Title to God's

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God's Promiſes upon his entrance into the Church, it might not do the ſame afterwards without a particular enumeration of all private Sins whatſoever.

Another Text is that of St. *James*, Jam. 5. 16. *Confeſs your Faults one to another, and pray for one another, that ye may be healed.* Where *Bellarmine* will have *Faults*, to denote all Faults whatſoever; and the Confeſſion ſpoken of, to be made only to ſuch to whom (he ſaith) it ought to be made, *viz.* to the Prieſts.

I anſwer;

Firſt, That theſe Words are by ſome interpreted with relation to thoſe Injuries Men do to one another; and then the meaning of them is, — That they who have injured one another, ſhould freely acknowledg ſuch their Offences, and beg Pardon for what they had done, heartily praying for one another, that ſo they might be healed, *i. e.* either that the Sickneſſes of their Minds might be done away by God's forgiving ſuch their Treſpaſſes upon their forgiving one another, or that their Corporal Sickneſſes, which God had inflicted upon them for ſuch their injurious Behaviour, might be removed, and they reſtored to their wonted healthful Condition.

Secondly, That if the Apoſtle's words are conſidered as cloſely connected to what went before; then the *Faults* here made mention of, are not only Injuries, but any Crimes whatſoever, which God in the beginning of the Church puniſhed with Sickneſs; and the *being healed*, denotes the miraculous [redacted]

their Repentance, and the Prayer of Faith signifies the Prayer of Faith of the Elders who, from some inward Information were assured that when they had prayed for such sick Persons it should be for the sake of their Faith.

God in the beginning of the Church was wont to punish several notorious and scandalous Sinners with bodily Sickness (as is manifest from 1 Cor. 11. 30. *For this cause many are weak and sickly among you, and many sleep.*) And the Apostle St. James here directs those whom God had thus punished, to send for the *Elders of the Church*, ver. 14. who were endued with a Power of working Miracles, (*Luke* 9. 1, 2. *Mark* 6. 13. *Acts* 2. 43.) and to acquaint them what they had been guilty of, which might give occasion to God thus to punish them; and if the Elders of the Church, from some inward Inspiration, understood that God, by them, would work a miraculous Cure upon such who were sick, they would then pray over them, anointing them with Oil, and the effect should immediately follow.

Now is there not a great deal of difference betwixt publickly confessing some particular Faults upon such an occasion as this was, and when there was such a Power of healing in the Church, and the being constantly obliged to confess in private to the Priest all Sins whatsoever? But they, who, from *anointing with Oil*, which was nothing else but a Ceremony of the Gift of Healing, could so easily infer the Sacrament of *Extream Unction*, are to be excused [illegible] have deduced another Sacrament from [illegible] the first place [illegible] concerning Confe[illegible]

Thirdly, That although the Words of St. *James* may be thus interpreted with relation to what went before; yet they may be conſidered as a general Propoſition, deduceable from what the Apoſtle had diſcourſed in the *14th* and *15th* Verſes, concerning thoſe extraordinary Cures wrought by the Prayers of the Elders upon ſuch as were ſick; and that becauſe,

1. Here is nothing ſaid concerning *anointing with Oil*, which was only uſed when any extraordinary Cure was wrought.

2. Becauſe it is not ſaid, Confeſs to the Elders, but to *one another*; which is a general term, and takes in thoſe of the Laity as well as thoſe of the Clergy.

3. Becauſe there is annexed a known general Duty of *praying for one another.*

Now if the words contain a general Propoſition, and that the Apoſtle, having ſhown how prevalent the Prayers of good Men are in ſome caſes on the behalf of Penitents, does from thence take occaſion to perſwade all Chriſtians to acknowledg their Faults to one another, that ſo by their mutual Advice and Prayers for one another, they may be recovered of all their ſpiritual Diſtempers, of what kind ſoever: there will ſtill be leſs foundation in this Paſſage for the Doctrine of Auricular Confeſſion. For then *Bellarmine*'s forced Interpretation [*Confeſs to one another*, i. e. *you who want abſolution, to thoſe who have power of giving it*] can [illegible] take place. But the Confeſſion, here ſpoken of, [illegible]utual, of any good Chriſtian to another: and [illegible] be inferred from the latter Exhorta- [illegible] *another*, that none but the Prieſt

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is to put up Prayers unto God for us, as from the former, that we are only to confess to him.

The last Text in the New Testament which *Bellarmine* does more particularly insist upon, is that of St. *John*, 1 Joh. 1. 9. *But if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

To which it may be replied:

1. That he himself is so modest as to assert Sacramental Confession to be only probably inferred from this place.

2. That he grounds this Probability upon the Supposition, that in the 20*th* of St. *John*, ver. 23. *Whose-soever Sins ye remit, they are remitted*, &c. Confession is determined to be of absolute necessity; and therefore that when it is here said, that *God is faithful and just*, it is with respect to the Promise by him there made, of pardoning all such who confessed their Sins to the Priest, and none else; whereas has been shown, the necessity of Auricular Confession cannot be proved from that Passage.

3. That the Confession, here spoken of, is (according to the Interpretation of some of the best Popish Commentators) to God alone, and does denote not a particular recital of all Sins whatsoever, but an humble acknowledgment (like that of the *Publicans*, Luke 18. 13.) of having offended God, in opposition to Presumption, who (like the proud Pharisee

11, 12.) rely too much upon their own Merits, and (as it is expressed in the Verse precedent) *say they have no Sin.* 1 Joh. 1. 8.

Having thus examined those Texts wherein Auricular Confession is supposed to be directly proved, I might with good reason pass over such wherein it is declared to be only prefigured.

1. Because *Bellarmine* himself confesseth, *that Arguments, which carry any force or efficacy along with them, can be fetched only from the literal Sense of the Scriptures.* Bell. de verbo Dei lib. 3. cap. 3. Convenit inter Nos & Adversarios ex solo literali sensu peti debere argumenta efficacia.

2. Because when the thing it self is not to be found in the Scriptures, it is to no purpose to talk of its being prefigured. If neither those Texts which I have examined, nor any other, do clearly show Auricular Confession to be of Divine Institution, of what use can it be to appeal to other Scriptures for the finding out some resemblances of it?

But however, that all pretence of Argument from Scripture may be wholly removed, I shall likewise briefly consider the several Figures of Auricular Confession set down by *Bellarmine*, and from him borrowed by the *Catholick Scripturist*, and other Popish Writers.

The first Figure of Auricular Confession is fetched from *Gen.* 3. & 4. where God is said to require a Confession first of *Adam*, and then of *Cain*, by an Angel, the [illegible]sentative of the Priest under the Gospel. Bell. de Pœn. lib. 3. c. 3.

[illegible]ession, here spoken of, was made [illegible] Voice of one walking in the

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the Garden (*Gen.* 3.) said by *Bellarmine* to be the Voice of an Angel, was the Voice of God: For it was the Voice of him who gave the Commandment about not eating of the Tree of Life (*ver.* 11.) and the Voice of him who gave the Woman to the Man, *ver.* 12.

Corn. à Lap. in loc.

The second Figure is found in the 13*th* and 14*th* Chapters of *Leviticus*, where the Leper coming to the Priest to receive his Judgment, whether he were clean or no, is supposed to prefigure the Sinner's coming to Confession to the Priest under the Gospel.

But there is a great difference betwixt these two.

1. Because the Leper's coming was publick; but the Confession required is private.

2. Because the Leprosie was but one particular Disease; whereas Auricular Confession is an enumeration of all Sins whatsoever.

3. Because the Leprosie was visible in the outward parts of the Body; but Auricular Confession is not only of open and scandalous Sins, but of the most internal and secret Faults.

4. Because the Leper came for Judgment, whether he were clean or no; but the Sinner who comes to Confession, comes to be made clean, *i. e.* to be absolved.

5. Because the Leper came when he himself [illegible] not certain whether he was infected with the L[illegible]

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or no; whereas in Auricular Confeſſion, the Sinner is ſuppoſed to be conſcious of the Sins which he is to confeſs.

6. Becauſe the Prieſts in the Old Teſtament are Types not of the Miniſters of the Goſpel, but of our Saviour, who is the Chriſtians only High-Prieſt.

The Third Figure is fetched from *Numb.* 5. 6. *Speak unto the Children of* Iſrael, *When a Man or Woman ſhall commit any Sin that Men commit, to do a Treſpaſs againſt the Lord, and that Perſon be guilty.*

Ver. 7. *Then they ſhall confeſs their Sins, which they have done: and he ſhall recompence his Treſpaſs with the principal thereof, and add unto it the fifth part thereof, and give it unto him againſt whom he hath treſpaſſed.*

I anſwer;

1. That it is not neceſſary that every Ceremony or Paſſage in the Old Teſtament ſhould prefigure ſomething in the New; nor that if Confeſſion under the Goſpel were prefigured in this Paſſage, it ſhould be Confeſſion to any other but to Chriſt alone.

2. That here is no mention made of a particular enumeration of all Sins whatſoever. The *Touch-ſtone of the Reformed Goſpel* aſſerts, that by *confeſſing their Sin,* is to be underſtood *their Sin in particular*; and we could agree with him, if by *their Sin in particular* he underſtood (as he ought) that particular Sin whereby any one had injured his Neighbour, and not all parti- Pag. 39.

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The

The *Catholick Scripturiſt* inſtancing in this Paſſage for the proof of Auricular Confeſſion, cries out, *Behold Confeſſion! Behold Reſtitution!* Which laſt words ſhow that he ſuppoſed the *Recompense* here ſpoken of, to be a Recompence for ſome Injury done; and if ſo, then has the Confeſſion here ſpoken of, reſpect likewiſe to ſuch an Injury, and not to all manner of Sins of which any one happens to be guilty.

Pag. 173.

The fourth Figure mentioned by *Bellarmine*, is in Mat. 3. 5, 6. *Then went out to him* Jeruſalem, *and all* Judea, *and all the Region round about* Jordan, *and were baptized of him, confeſſing their Sins.*

I anſwer;

1. That Confeſſion here ſpoken of, is of ſuch as were to be baptized; but Auricular Confeſſion is required of ſuch as are already baptized, and therefore it may be as well inferred from hence, that Men are often to be baptized, as that they are often to confeſs.

2. That this Confeſſion was voluntary; but Auricular Confeſſion is declared to be of abſolute neceſſity.

3. That this Confeſſion was publick; but Auricular Confeſſion is private to the Prieſt alone.

4. That by confeſſing their Sins, can be only meant an owning themſelves (as *Cajetan* and other Popiſh Commentators do affirm) to have been great Offenders; it being impoſſible to ſuppoſe that ever St. *John* Baptiſt could

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could have heard the particular Confeſſions of all ſuch who came to his Baptiſm.

The fifth and laſt Figure is fetch'd from St. *John*, *ch.* 11. 44. *Looſe him* (Lazarus) *and let him go.* Where *Bellarmine* makes *Lazarus* his coming out of the Grave, to denote the Sinner's coming out of his Sins by Confeſſion; and the *looſing him*, to expreſs the Power of Abſolution in the Prieſt.

I anſwer;

1. That *Alphonſus de Caſtro* having ſhown that no proper Argument for Confeſſion can be fetched from the Hiſtory of ſending the Lepers to the Prieſt, adds that *the like may be ſaid of what our Saviour ſpoke to the Apoſtles concerning* Lazarus; and that *Maldonat*, another Popiſh Writer, aſſerts, that they do not build Sacramental Confeſſion upon this place, *i. e. upon the Sand*, but upon that other Paſſage, *Whoſe-ſoever Sins ye remit, they are remitted*, &c.

Simile eſt illud quod de Lazaro reſuſcitato, Chriſtus dixit Apoſtolis, Solvite eum, & ſinite abire. Maldonat. in loc.

2. That our Saviour's Words do properly denote nothing elſe but the untying thoſe Grave-Cloaths wherewith *Lazarus*, having been dead and buried, was bound; and although an ingenious Fancy may apply them to Confeſſion and Abſolution of Sins, yet this does not prove either of them (eſpecially as practiſed in the Church of *Rome*) to be of Divine Inſtitution.

3. That our Saviour ſpoke not only to his Apoſtles, but likewiſe to other Standers-by, who by untying *Laza-*

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Lazarus, were to be Witnesses of the Miracle wrought by him; and therefore if Absolution is here prefigured; it is prefigured to be in the People as well as in the Priest, and every private Person may from hence be concluded to have a Power of remitting the Sins of those who confess to him.

Having thus considered all the most material Passages, which the Defenders of the Church of *Rome* insist upon for the proof of Auricular Confession, I shall conclude with these following Observations.

First, That besides such Writers of that Church, who (as we have observed) do deny the several Passages before mentioned to have any relation to Auricular Confession, there are others of the same Communion, who have positively declared that it cannot be proved from the Word of God; as the *Glossator*, *Navarre de Obellis*, *Scotus*, *Gabriel*, &c.

Secondly, That whereas they of the Church of *Rome* do so extravagantly commend those who come to Confession, and make it part of the Character of the most vertuous Persons; there is no instance of such kind of Penitents in Scripture, neither are any there commended upon any such account.

Thirdly, That St. *Paul*, who gives Directions almost concerning every thing relating to the Church, gives no Directions either about making Confessions to the Priest, or his receiving them.

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Fourthly, That there are in the Scriptures many places which do plainly declare Confession to God to be sufficient, as well as Instances of such as have had their Sins forgiven them upon their Repentance, without a particular enumeration of all their Faults, as in the case of the Prodigal Son, *Luke* 15. 18. of *Zacheus*, *Luke* 19. 8. of the Woman that was a Sinner, *Luke* 7. 48, &c.

THE END.

LONDON,

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of Their Doctrine OF *SATISFACTIONS.*

PART I.

IMPRIMATUR.

Aug. 16. 1688. *Guil. Needham.*

THE Church of *Rome* having advanced a certain Doctrine of *Satisfactions*, which they maintain to be founded upon several Places of Holy Scriptures, the design of some following Pages is to observe the meaning of those Places, and whether they be a sufficient Foundation of such a Doctrine. But for the better Advantage of this Design, that I may perform it with more Perspicuity, I shall discourse of these *Satisfactions* in some latitude, and explain some things that are pr[redacted] order to a right stating of those Scri[redacted] for the proof of them,

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I. I shall give an account of this Doctrine of *Satisfactions*, as it is asserted in the Roman Church.

II. I shall observe the Grounds and Arguments it is founded upon.

III. That these being removed, or there being no Satisfactions for such Purposes, as they maintain them, I shall observe the Reason of Afflictions, and voluntary Chastisements or Penances, which are the Matter of Satisfactions, in the Church.

IV. And so come in the fourth place, to explain those Texts of Scripture which they produce for this Doctrine.

V. And, lastly, shew the Original of it, when it began, and was established in the Church.

I. To give an account of this Doctrine of Satisfactions, which is this, That God, upon the exercise of a true Repentance, through the Mercy of his own Nature, and the Satisfaction of Christ's Sufferings, remits the Guilt, and eternal punishment of Sin; but leaves a Debt of some Temporal Pains to be undergone by us, which we are to expiate, and satisfy for, either in the Afflictions of this present Life (as they are the Dispensations of Divine Providence) or in some undue Performances, and voluntary Penances of our own; which if we do not, there will be made upon us as a necessary Suffering [illegible] State. And by these Afflictions, or in these [illegible] we are to satisfy for the [illegible] retained, [illegible] their eternal [illegible]

Now [illegible] to consider [illegible] of such [illegible] that are

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antecedent to that are wholly cancelled thereby in that fuller Application of Christ's Sufferings; and those Persons that immediately die, after the Benefit of that Sacrament, as they are capable of no punishment in this Life, so they are secure from the Purgatory of another in the notion of these Authors. As if Remission of Sins, and the Application of Christ's Sufferings did not belong to a true Repentance, without which even Baptism it self of adult Persons would signify nothing; (*Acts* 2. 38. & 3. 19.)

This is the Sum of the Roman Doctrine in this Particular: The Professors of that Church very nicely distinguish the punishment of Sin into Temporal and Eternal, the latter of which they affirm to be remitted to all true Penitents through the Efficacy of Christ's Sacrifice; but the former to be payed and satisfied for in their own Persons.

This Doctrine hath a general Consent to it, although they differ in some certain Notions and Definitions about it, some maintaining that the Guilt of Sin, or the Offence of the Divine Majesty is remitted through Contrition alone, or in the Benefit of Absolution added thereto, and that the eternal Punishment in the Virtue of the Keys is changed into a Temporal, which Works of Satisfaction are necessary to the Discharge and Removal of.

Others think that both the Guilt and Eternal Punishment are remitted through Contrition, but that an Obligation still remains to some Temporal punishment in the order of the Divine Mercy, which the Gospel-Ministers in the Authority of their Priestly Office can remit one part of, and injoin some Penances as a Satisfaction for the other.

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Now some distinguish in Sin, between the Offence thereof, or Aversion from God; and inordinate Appetite, or Conversion to the Creature: and for the first they say, being infinite, as it respects, or is an Affront of an infinite Majesty, none can satisfy but the Man Christ Jesus; and therefore this is only forgiven thro' the Faith of him, and his Performance on our behalf; but for the other, which is only a finite thing, every Person may satisfy in his own Action, through the Assistance of the holy Spirit which enables him thereto.

And as to the Efficacy of these Satisfactions, some modestly affirm that they only apply the infinite Satisfaction of Christ to us, and are effectual as they are joined through Faith to his Passion. Others maintain that they have no Value from Christ's Passion, which they would not have in their own Nature, though the Influence they are performed by, were obtained in another Means, or Conveyance to us.

However 'tis their general Doctrine that they are equivalent in themselves to the Temporal Penalties due to Sin, and obtain in a commutative manner, the Remission of them, as they are acted from the Graces of the Holy Spirit, which being an infinite Principle in our Souls, makes the Performances that derive from them, fully answerable to the Demerit of Sin, and a proper Satisfaction on our part for it.

Now it is observable, that the Council of *Trent*, which is now the Canon of the Roman Church, determines nothing among these Nicetics of School-Authors, but only affirms in a general manner, that a Temporal Punishment is still due to Sin, after its Guilt, and eternal Punishment is cancelled in respect to Christ's [illegible] which must be undergone either in th[illegible] means of this Life, as they are inflicted by [illegible]

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dence, or ſome undue Works, and voluntary Penances upon our ſelves; or elſe it remains upon us as a neceſſary Debt in another World, which we muſt pay to Divine Juſtice, before we can enter into the Bleſſedneſs of that State; but that by a patient ſufferance of outward Afflictions, or Works of Penance upon our ſelves, we can fully ſatisfy the Juſtice of God through the Merits of our Saviour, and redeem that temporal penalty, or obtain a compleat Remiſſion of the whole puniſhment and Guilt of Sin. And therefore theſe Satisfactions, as they are defined by Afflictions, or Works of Penance; ſo they are called Compenſations of the Divine Offence, and accounted not only as proper Remedies of ill Habits, or Preſervatives againſt freſh Miſcarriages afterwards; but puniſhments of paſt Sins in order to the forgiveneſs and pardon of them. And that by this Means in the Help of Divine Grace we can purchaſe that Pardon, or fully ſatisfy, by way of equivalence, for the temporal penalties of our Sins. And not only ſo, but that we may perform more than is neceſſary upon that account, or found an Overplus of Satisfactions, which through the Communion, or intimate Relation of Chriſtian People, they all being Members of one Spiritual Head, may be applied to the Advantage of others; upon which account the Saints may be called our Redeemers, as they deliver us from the Debt of temporal Puniſhment by the payment of it themſelves, according to *Bellarmine, lib.* 1. *cap.* 48. *de Indulg.*

Concil. Trid. p. 124. Bell. de Indulg. l. 2. c. 6. *fer* p. 663. Exam. p. 2. p. 206.

Bell. ibid. cap. 1.

Now this Doctrine does ſuppoſe many things:

1. That Sin is not wholly pardoned altogether as to [illegible] Puniſhment; but ſome part of the Pe[illegible] ſtill remains after the Pardon or Re-

2. That

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2. That we can add to our Christian Duty, and arrive at a state of Vertue above the Precept, or perform undue Works, and more than is requisite, upon the account of our former Sins. And,

3. That these Performances, or undue Works, can satisfy the Divine Justice for the Remains of Temporal punishment due to Sin after its Pardon and Forgiveness, through the Efficacy of Christ's Sufferings: Nay that they can satisfy in such an abundant manner as may be communicated to the benefit of other People.

1. Now as to the first of these, that certain Temporal Pains or Punishments are still left as a just penance after the remission of Sin as to its Guilt and eternal Punishment.

This is, first, contrary to the Gospel-Covenant in the Sacrifice of our Saviour; *Heb.* 8. 12. *I will be merciful to their Unrighteousnesses, and their Sins, and their Iniquities will I remember no more*; that is, upon the term of a true Repentance, and in the special means of applying Christ's Benefits, *the Laver of Baptism*, and Regeneration, their Sins will I remit, as so many cancelled and discharged Debts, and deal with them as if they had persisted perfectly innocent, or never been guilty of Sin at all; according to the Doctrine of St. *Peter* to the obstinate *Jews*, Acts 2. 38. *Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of Sins.*

And we may be convinced of the latitude of our pardon from God by those Scriptures, where our Sins are compared to Debts, upon which account we are said to be Debtors, and the remission of them is denoted by the remission of a Debt, as *Matth.* 18. 13, 14. In the Parable of a King that would reckon with his Servants, where, upon the humble entreaty of one of them,

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them, 'tis said, *That the Lord was moved with Compassion, and forgave him the Debt.* And *Mat.* 6. 9. that Petition in our Lord's Prayer is thus expressed, *Forgive us our Debts, as we forgive our Debtors.* Now as we cannot imagine that he answers this Precept, or the qualification of Forgiveness at God's Hands, who remits a part of his Brother's Trespasses, and revenges or challenges a Recompence for the rest, but that a plenary Remission is injoined hereby, that we receive our offending Brethren into all the Beneficence or kind effects of Christian Charity; so neither can we interpret the Divine Mercy concerning a part of our Offences, when God declares in an indefinite manner, that he will *forgive us our Debts*, or that he does forgive them in regard to Christ's Sufferings, according to the Apostle, *Col.* 3. 12. where he also sets forth our Christian Duty by way of Simile, *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Now as Forgiveness denotes the removing of the Punishment, so that cannot support the Roman Doctrine, which they commonly say, that God forgives the greatest part of the punishment of Sin in regard to what he requires of us, viz. Satisfaction of eternal and temporal [illegible] having there is no mention of [illegible] God's Word, which [illegible] ledge concerning the [illegible] Divine Nature, [illegible] forgiveness [illegible] Redeemer [illegible] whose [illegible] wise.

[illegible]

yet demand the solution of one half of it; as it is inconsistent with the use of those Words which the Scriptures express this thing by, which signify freely to pardon without any thing of equivalent, or compensation thereto, (χαρίσασθαι) and to put away or remove from one, (ἀφιέναι) or when it passes into a third Person; *liberare debitorem per acceptilationem & dicere acceptum fero*; to set free a Debtor by an Acquittance, wherein the Creditor does declare that he is satisfied as much as if he had received the full paiment. This is the acception of the Word among prophane Authors, and may be best explained as to its importance among the Penmen of the holy Scriptures, by St. *John*, where he joins this with the opposite Word (κρατεῖν) to hold or retain, *chap.* 20. 23. *Whose soever Sins ye remit, they are remitted unto them*; *and whose soever Sins ye retain, they are retained*; that is, those Persons whom ye the Apostles rightly receive into the Communion of the *Church*, upon the profession of a true Faith, and Repentance of their past Sins, they shall partake of all the Advantages and Priviledges *thereof*, Remission of Sins, a more plentiful influence of God's Spirit and eternal Happiness, afterwards; and those Persons whom ye exclude from that Communion, as truly wanting a Christian Habit in their Minds, shall still remain under the consequence of their Sins, both in this and the other World.

And those other Places of holy Scripture, which declare the pardon of Sin to be a gratuitous and free thing, cannot be accommodated to this Doctrine, as *Rom.* 3. 24. *We are justified freely by his Grace, through the Redemption that is in Christ Jesus.* And *Eph.* 1. 7. *We have Redemption through his Blood, the remission of Sins, according to the Riches of his Grace*; that is, our Sins are freely pardoned in the Benignity of the Divine Nature, through

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through the Ranſom of our bleſſed Saviour; but how can that be gratuitous and free, or what Relation has it to the *Benignity* of the Divine Nature, when we ſuffer half of the Puniſhment due to Sin, and as it were, purchaſe *it* by that Means?

And thoſe Expreſſions among the Prophets, of *God's blotting out Tranſgreſſions as a thick Cloud*, whenſoever any truly repents of them, *Iſa.* 43. 25. & 44. 22. *his ſubduing our Iniquities, and caſting our Sins into the depths of the Sea*, Micah 7. 19. Pſal. 103. 12. his promiſing Life to the penitent Sinner, whatſoever his Miſcarriages have been before: Theſe cannot conſiſt with an Obligation ſtill left to ſome Penalties for paſt Sins, but muſt needs import a full exemption from all Sufferings, *by way of Puniſhment*, upon that account, as well temporal as eternal, either of which are not reconcilable to ſuch Expreſſions, nor would it be a *blotting out Tranſgreſſions*, where ſome of the Puniſhment is ſtill retained.

And more expreſly, as a refutation of this Doctrine, *Rom.* 8. 1. *There is no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit*; that is, thoſe who endeavour in an honeſt compliance with Divine Grace, to ſubdue their carnal Affections, and follow the Dictates of their Spirits, and the more certain Suggeſtions of the Spirit of God, as thoſe are diſplayed upon that Principle, and intermingled or blended with it; ſuch Perſons, although they be guilty of many Miſcarriages, as the neceſſary Reſults of humane Infirmity, yet in the efficacy of Chriſt's Sacrifice they ſhall be fully acquitted and diſcharged therefrom, ſo as no Condemnation ſhall enſue, nor any puniſhment temporal or eternal. This is the notion of the Words, that thrô the means of Chriſt's Sufferings, we are reſcued from the penalties of our Sins, and th[illegible]

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nefit is only applied to those Persons that pursue a Gospel-Life, and are only chargeable with the lapses of humane Nature, or truly repent of deliberate Sins. And those following Words have the same importance, *ver.* 34. *Who is he that condemneth? 'tis Christ that died, or rather that is risen again*; that is, 'tis an unreasonable thing to condemn or adjudg to any punishment the pious Professors of Christ's Name, seeing he has suffered upon their account, and payed the price of their Redemption.

And 'tis a more plain Affirmation of our Impunity, as also of the Means by which it was purchased, and acquired for us, that of the Apostle in two parallel places, *Gal.* 3. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*: And *God hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him*; that is, the Death and Sufferings of the Man Christ Jesus being so righteous as he was to the utmost rigour of the Law, were upon our account, to redeem us thereby from the just demerits and stipend of our Sins, that he being treated as a sinful Man, we should be considered upon the exercise of a true Repentance, notwithstanding the many Failures we are guilty of, as righteous Persons, and wholly acquitted from the penalties due to them. For if there should be any remainder of so much as a temporal punishment unremoved by this Mediation of our Saviour, it could not be said in an indefinite manner, that he hath *redeemed us from the Curse*, or that *we were made the Righteousness of God in him.*

And pursuant to this purpose is that other place of the Apostle, *Rom.* 5. 1. *Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ*; that is, being arrived at the *due Improvement of a Christ-*

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an Faith, ſuch as belongs to the farther Diſcoveries or Revelation of the Goſpel, which will carry us to a higher advancement of Holineſs of Life, as we are poſſeſſed of a higher degree and proportion of it; we being arrived at this Chriſtian Faith, the moſt powerful inducement of a vertuous Converſation, ſhall be reſcued from the penalty of our paſt Sins, or have Peace with God, through the Atonement of his Son, and be no longer in a ſtate of Diſpleaſure or Enmity with him.

All theſe places plainly manifeſt that when we have arrived at the qualifications of Forgiveneſs, according to the tenour of the Goſpel-Covenant, we are fully exempt from all Sufferings upon the ſcore of former Sins, and have no remains of any ſort of Puniſhment to be undergone by us, the whole guilt and the whole puniſhment being both remitted and relaxed together.

And, moreover, as it would argue Inſincerity and Unfaithfulneſs in God to deal with us ſo expreſly contrary to his own Declarations in his holy Word, ſo it would likewiſe be a plain repugnancy to his Juſtice. He has been graciouſly pleaſed to confirm and ratify a New Covenant with Mankind in his Son, in which he has promiſed upon certain terms of Faith and Repentance, to conſtitute him a Sacrifice for us, and transfer the puniſhment of our paſt Sins to him, or indemnify us through his Sufferings: Of which we find an expreſs account in many places of holy Scripture; thus in that particular Prophecy to this purpoſe, *Iſa.* 53. 4, 5, 6. *Surely he hath born our Griefs, and carried our Sorrows; he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities; the chaſtiſement of our Peace was upon him, and with his Stripes we are heal[illegible] laid on him the Iniquity [illegible] with the Tr[illegible] part of [illegible] which*

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which is cited by St. *Peter*, 1 Epist. 2. 24. *His own self bare our Sins in his own Body on the Tree, that we being dead to Sin, might live unto Righteousness, by whose Stripes we are healed.* And so the Apostle to the *Hebrews*, chap. 9. 28. *Christ was once offered to bear the Sins of many.* And *Christ hath once suffered for Sins, the Just for the Unjust*, 1 Pet. 3. 18. And he is described by the Baptist, *the Lamb that taketh away the Sins of the World*, Joh. 1. 29. And in those places mentioned before, *He was made a Curse for us, and he was made Sin for us*; that is, according to the Idiotism of the Hebrew Language, he was a Sacrifice for our Sins. Now then our Ransom being paid in Christ, or he having suffered the full demerit of our Sins in our room, as having no foundation of Sufferings in his own Person, we are fully acquitted from that Debt, if we only perform those terms, which in the dispensation of the Divine Wisdom apply those Sufferings to our account, or transfer the benefit thereof to us; and it would be an Instance of Injustice to require a Satisfaction of penitent Sinners for their past Misdemeanours, as it would be for a Creditor to demand that Debt from any Person, which his Surety had discharged before either in kind or in something else of a higher value.

And then this depreciates the infinite paiment and satisfaction of Christ, if there be still some temporal pains left to us upon the score of former Sins, which we must sustain in our own Persons after a true Repentance of them, then Christ did redeem us but in part, and did not wholly satisfy for us, which must either be chargeable on the Divine purpose, and so would [illegible] a plain Collusion in the God of Truth, or on the [illegible] cacy of Christ's Sufferings, as if they were in[illegible] to compensate the Divine Justice, or to purcha[illegible]

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punity, and ſome Satisfactions of our own were to be joined with them to render them adequate upon that account.

But then they ſay that Chriſt immediately ſatisfied for the eternal puniſhment and guilt of Sin, and immediately for temporal pains likewiſe, in as much as he obtained ſuch an influence of Divine Grace, by which we may ſatisfy our own ſelves.

Which Doctrine, as a fuller evidence of the Abſurdity of it, aſcribes this Satisfaction to the Perſon of the Father as his Act, who was the Object thereof, or whom it was offered as an Atonement to, in as much as he being the Root of the Divine Nature did communicate, by an eternal Emanation, thoſe Powers to Chriſt, which enabled him to ſatisfy for us. But if it muſt be aſcribed to Chriſt who performed that bitter Inſtance, or as himſelf ſpeaks in the Prophet, *who trode the Wine-preſs alone* of the Wrath of God, *Iſa.* 63. 3. then it is a dangerous thing thus to diminiſh the ineſtimable Value of his Sufferings, and deprive him of the Merit of one half of them by a ſacrilegious reference to our ſelves; which would induce one to believe no Satisfaction at all, and ſo detain one under the horror of his Sins, or prevent the happy confidence of remiſſion of them, and the Saving Graces of God's Spirit to enable him againſt them for the time to come.

And it is alſo bold and ventureſom to aſſert ſuch a Doctrine as has no ſupport in holy Scripture, there being no-where any mention there of this half-Satisfaction, or that Chriſt ſatisfied for the whole Guilt of our Sins, but not the whole puniſhment of them; but that he univer- [illegible] diſſolved the Obliga- [illegible] *Col.* 2. 14. *That he* [illegible] *ces againſt us,* [illegible] *which*

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which was contrary to us, and took it away, nailing it to the Cross. But if a company of temporal punishments still remain to be satisfied for in our own Persons, which were not expiated in Christ's Sufferings, then the Hand-writing is still unremoved, and in force against us.

But moreover there are several Absurdities in this Doctrine upon their own Principles; first, that venial Sins, as they stile some, only having a temporal Punishment belonging to them, which must always be suffered and satisfied for in our own Persons, are not included in Christ's Sacrifice, and such Persons as are only guilty of those, have no benefit there-from as to the Pardon obtained by it: which is a direct repugnancy to the Apostle, 1 *John* 1. 7. *If we walk in the Light as he is in the Light, the Blood of Christ Jesus cleanseth us from all Sin*; that is, every Sin is acquitted and pardoned to us thro' him upon a due disposal, and qualification in our selves.

And they maintain, that Sin is wholly remitted and pardoned in Baptism, both as to the Guilt and Punishment of it: which is a flat Contradiction to their other Assertion, that we must satisfy our selves for some part of the punishment of Sin, notwithstanding the infinite Payment and Satisfaction of Christ; for the efficacy of Baptism does wholly derive from Christ's Satisfaction, and we partake of nothing in that Sacrament, but what is the Purchase and Influence thereof, and therefore seeing the temporal pains of those Sins, that were acted before, are remitted in Baptism; it plainly follows, even upon their Principles, that Christ's Satisfaction is applicable to the whole penalty of Sin, and no portion thereof is left undischarged by it. But 'tis the fate of an erroneous Doctrine, that one always falls into contradiction in the Defence thereof, which Truth alone, from the Uniformity it carries to all the Parts and Branches of it, can secure us from.

And

And whereas they affirm that Christ satisfied for the eternal punishment of Sin, and that mortal Sins have only such belonging to them. This would make the circumstance of such Persons, who have been guilty of these, after Repentance, and the Application of Christ's Sufferings in the Sacrament, much better, than what is the Portion of less Offenders, which is Confutation enough only to mention.

But then sometimes they say, to salve this (with what consistency let themselves consider) that although God requires a certain punishment, either here, or in Purgatory, from the truest Converts, yet he exchanges an immense Debt for a little Sum, and only inflicts some temporary Sufferings for eternal Misery. This indeed, if he should do of his own Benignity, as it was to accept of a Surety and Mediator for us at the first, without any Paiment or Solution made, would have been an Instance of great Grace; but seeing he has accepted of a Surety, and the whole account is cancelled in him, he cannot rightfully challenge any share or portion of it over again; and the smalness of the Challenge does not at all help the matter, seeing 'tis the same Injustice although less Injury, to demand a parcel only where all was discharged and paid before, as to insist on the whole Sum.

And if this be so contrary to the Justice of God, it is much more so to the benignity and immense Goodness of his Nature. For seeing the Scriptures every-where teach us (as they also confess themselves) that God, through the performance of our blessed Saviour, is no more an angry Judg, but a compassionate and loving Father, and that *his Love* does far exceed the strongest Affection in human Nature of Parents to their Children, this being abunda[illegible] in him, alto[illegible] devoid of Fond[illegible] how that

that unusual Severity should consist with that strength of Affection; that he who has remitted eternal Death to us most deserving of it, should yet require those Penalties from us which are inconsistent with the notion of remission of Sins, or which, if the Offence be forgiven through the Merit of Christ's Sacrifice, we are no ways under the Obligation of.

Thus *the Doctrine of some remains of temporal Punishments*, after the pardon of Sin, as to its Guilt and eternal Consequence, is expressly contrary to abundance of Places of holy Scripture, *which* being a matter of God's free Bounty, is only to be known & observed therefrom.

It is also repugnant to the Divine Justice to demand a Debt twice over that in our own Act and Performance, which was already satisfied for by the great Oblation of Christ Jesus for the Sins of the whole World.

It also depreciates the infinite Value of this Oblation, when it is not allowed to extend to the *whole demerit* of our Sins, but we must atone for one part of *it* in our own Persons.

'Tis likewise inconsistent with the Fatherly Affections, and Kindness of God through Christ Jesus, to punish those whom he has admitted to Reconciliation and Friendship in regard to his Sufferings. From all which it plainly follows, that there is no reserve of temporal Punishment left to Sin after the pardon and forgiveness of it, through the Efficacy of Christ's Sufferings, and the qualification of a true Repentance on our part, which was the first ground of the Doctrine of Satisfactions.

The second is that we can supererogate with God; that is, that we can arrive at a state of Vertue above the Precept and Obligation of our Christian Duty, or perform undue Works, and suffer more than the Demerit of our former Sins. Which

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find quite impossible both in respect *of Action, and Sufferings.*

As to the *former*, the entire use of all our Faculties belongs to him, from whom we received them, or who made and framed us in these admirable Advantages of reasonable Creatures; there is nothing that we can perform or do, that can exceed such great Obligations on our Side, the utmost effort of our reasonable Powers in his Service, and to his Glory is no more than a just Gratitude, or equitable discharge of our selves to him, nor is this above our Christian Rule, or the express definition of our Christian Duty; *Mar.* 12. 30. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength.* Which Love of God as it contains all Christian Vertues as to its latitude (*John* 14. 15. & 21. 23. 1 *John* 2. 5. & 5. 3.) so being expressed in such a manner, does declare the highest degree and advancement thereof. And 1 *Pet.* 1. 15. *Be ye holy in all manner of Conversation, as he who hath called you is holy.* From which two Places we may infer that those who are commanded to exert themselves upon God in such a manner, in the utmost stress of all their Faculties, Understanding, Will, and rational Affection, and are also enjoined to approach the great Exemplar of all Holiness, as near as they can in a careful imitation and conformity thereto, they are obliged by way of Precept to the highest perfection and degree of Vertue, according to the capacity of humane Nature. Indeed the advancement of our Vertues is not just the same height to all People, but must be supposed of a great latitude in regard to the several Tempers of Mankind, [illegible] difference as they are, make it [illegible]ttain to the same Perfection, [illegible]es, or conquest of themselves.

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ſelves. Though they may advance as far upon their Temper, having a greater ſtrength of animal Affection to combate withal, yet they do not all ſtand in the ſame elevation or degree of holy Habit with one another.

And this difference in our ſelves of the force of the animal Affections in different Perſons will explain thoſe Texts of Scripture which the Romaniſts bring for the proof of undue Works, and refute ſuch a Doctrine, as *Mat.* 19. 10, 11, 12. the plain Interpretation of which is, that thoſe Perſons in whom the incitements of Fleſh and Blood are leſs prevalent; ſo that they may the more eaſily obtain a Conqueſt of them in a due guard of themſelves, and the proper means of reducing their Bodies into a managable Habit, conſtant Temperance, frequent Faſting, and the uſe of intenſe Prayer to ſupply the defects of our own Strength, by a more liberal Influence of Divine Grace; thoſe that can attain this in the better Advantages of Temper or Grace that they may have to this purpoſe, upon which account they'l be more delivered from the entanglements of this World, and in a better freedom for the exerciſes of Religion; as St. *Paul* acquaints us, 1 *Cor.* 7. they ſeem to have a Precept to this freer ſtate of holy Celibacy, *ver.* 12. *He that is able to receive it, let him receive it*, and not only counſel or adviſe thereto.

And that other Place, which they explain of a voluntary Poverty, concerning the young Man, *Mat.* 19. 21. *Go, ſell all thou haſt, and give to the Poor*, has this Leſſon and meaning in it, that we ſhould be conſtantly affected to relinquiſh our whole Eſtates, whenſoever they hinder us in any inſtance of a Chriſtian Vertue, [illegible] we cannot expreſs becauſe of them, a due [illegible] to any Doctrine of our Saviour: [illegible] too great an adherence to theſe thin[illegible]

ons are too deeply engaged in them, and our dependance ſetled upon them, ſo that they exclude a due Faith and Truſt in God, or our neceſſary compliance with ſome diſcoveries of his Will to us. This is the ſame importance with that other place, to take up our Croſs, and follow Chriſt, and is a Precept ſtill to all Chriſtians in the Sufferings of the Church, or *in times of Perſecution for the Truth's ſake*, that we renounce our temporal Enjoyments when they ſtand in competition with *that*, and we cannot jointly preſerve both.

Indeed as to the inſtance of Chriſtian Charity we ought to give liberally in a conſtant reliance on God's Providence, and the Reward of eternal Glory at the laſt, according to our Saviour, *Luke 6. 38. Give, and it ſhall be given you*, &c. But we ought to obſerve a certain proportion according to the Store we are bleſſed withal, ſo as to reſerve a due Competency for our ſelves, ſuch as may anſwer the Conveniences of Life, without any proviſion for the Luxuries of it; as the Apoſtle adviſes, that others be not eaſed, and we burdened, *2 Cor. 8. 13.*

This is the Doctrine of the Place, that we ought to relinquiſh all, either in caſe of an expreſs Command to this thing, or by way of conſequence, when there is ſuch an Incompetency between the holding of our Eſtates, and the Profeſſion of any Goſpel-Truth, that we cannot retain or enjoy both of them. So that it is a Precept ſtill in its true Relation, as it denotes a tranſcendent Love and Affection to Chriſt above all things elſe, and not a ſtate of voluntary Poverty, which may often prevent us of an Act of Beneficence, when we thus diveſt our ſelves of the capacity of it. And altho [illegible]maniſts frequently boaſt of their many Examples [illegible]ary Poverty, yet they always in ſo much [illegible]ith their Poſſeſſions, as to procure a cer-

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tain Subsistence in some way or other *, and not be cast upon the unseen Supplies of Divine Providence by that means; and they also ascribe such a Merit to them, and make such Challenges thereupon from Divine Justice, that they are rather instances of spiritual Pride than true Humility, and so cannot be thought to have such a Perfection or Reward in them. And then if we consider the definition of our Duty in a farther latitude, the Precepts of God are in such a degree, & prescribe such an absolute Perfection of our Behaviour, that in this present composure of Flesh and Blood we can never attain or reach to it. To love our Enemies, so as to have no intention of Revenge to them, or be hindred in any Instances of Beneficence towards them, when it happens in our way: And to *love our Neighbours as our selves*, to be indifferently affected to the Possessions of this World, so that we can be contented with our own Portion and measure of them whatever it be; or part with them all in the defence of a righteous Cause, not to entertain a motion of Concupiscence in our Hearts, or the fancy of any other thing, which being performed and brought into Action, would be a Sin. These are such heights and advancements of Vertue as we can never ascend to, much less exceed and lay a Merit of Supererrogations, or undue Performances thereupon.

And as to the second thing, that we can suffer more either in the chastisements of Divine Providence which we patiently submit to; or in voluntary Inflictions upon our selves, than the demerit of our Sins, so as to be a Satisfaction for them, or a Treasure for those of other People, will appear very absurd, when we consider the abominable Nature and Desert of Sin, [illegible] Majesty, and the infinite Goodness, and [illegible] dance of divine Grace, which in th[illegible]

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of Ingratitude, it is committed and acted againſt. And that there is no Equivalency in the Sufferings of this Life, to the Reward of Heaven, ſo as to purchaſe it, either for our ſelves, or other People, the Apoſtle gives us his Opinion, *Rom.* 8. 18. *I reckon that the Sufferings of this preſent time are not worthy to be compared with the Glory which ſhall be revealed in us.*

Thus having proved that we are not capable of undue Performances, or Inſtances of Vertue above the Rules of our Chriſtian Duty, nor that we can ſuffer in an aggravated manner above the Debt of our Sins, which quite removes the Ground of Satisfactions, both for our ſelves, and other People: I might ſtop here as to any further Purſuit of this Matter; Yet becauſe they expreſly affirm that juſtified Perſons can ſatisfy for the temporal Pains left to Sin after the Remiſſion of eternal Puniſhment, I ſhall a little further conſider this Doctrine. Bell. de Penit. lib. 4. c. 7. In Confutation of which we may obſerve that ſuch is the Nature and Offence of Sin, and its bold Effront to the Divine Majeſty, that God in the Effect of his infinite Mercy would not remit it without an Inſtance of his juſt Diſpleaſure and Indignation upon it, the more to imprint by this Means a due Notion of his own Purity upon the Mind's of Men, and the Repugnancy of Sin to him, which would have been more loſt in them by an Act of pure Impunity. And then an Offence of the Divine Majeſty being to be compenſated and ſatisfied for, there could no Equivalent be found but his Sufferings, or the free Oblation of himſelf, who was God and Man in one Perſon, or in whom the Godhead dwelt bodily; [illegible] having both the Subject of humane Nature to [illegible] and the Divinity joyned thereto in a wonder- [illegible] inhance the Value of thoſe Sufferings, [illegible] oper Atonement upon that Account, and

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and did fully expiate the whole Offence and Puniſhment of Sin. In the Sacrifice of himſelf which had ſo much Obedience and Reſignation in it, to anſwer the Rebellion of our Sins, and ſuch an high Eſtimation from the Dignity of his Perſon, he purchaſed the Priviledg of Repentance to us, and whenſoever we truly perform that, a full Remiſſion of our paſt Sins, according to his own expreſs Declaration, *Luke* 24. 47. Which is alſo the Dictate of the holy Spirit, *Epheſ.* 1. 7. *In him we have Redemption, the Forgiveneſs of Sins. And he is the Propitiation for our Sins,* 1 John 2. 2. And *he has given himſelf a Ranſom for all,* 1 Tim. 2. 6. And *he has redeemed us from the Curſe of the Law,* Gal. 1. 13. And *by the Obedience of one many are made righteous,* Rom. 5. 19. The true Importance of all which places is plainly this, that we are wholly reſcued from all the Guilt and Penalties of Sin in the Sufferings of our Saviour, thoſe are our Ranſom, and the Price of our Redemption, and there is no Remains of any Puniſhment to paſt Sins, after a ſincere Repentance of them, and the Application of Chriſt's Sufferings thereto through Faith.

And that this great Atonement was abſolutely neceſſary in Reſpect to the whole Puniſhment of Sin, both temporal and eternal, which has no ſuch nice Diſtribution of it in Scripture, and that we cannot ſatisfy the Divine Juſtice upon either Account by any Behaviour, or Action of ours, is very demonſtrable from the Inabilities of lapſed Nature, that we can perform no good thing in our own Strength, or the abſtracted Principle of our own Natures, without an *Influence of Divine Grace, (which Bellarmine* ſometimes affirms to be neceſſary in Satisfaction, *Ibid. p.* 1104.) neither if we could entirely comply with the infinite Principle of Divine Grace, as it inſpires good Thoughts into us, and as it aſſiſts

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affiſts us in the exerting of them, would not [illegible] of a ſufficient Value to ſatisfy the Offence of an injured Majeſty, or offer a due Compenſation therefor; ſeeing they are not conſiderable abſtractedly as the Operations of the holy Spirit (as one cannot ſay that that abſtains, gives Alms, or the like;) but as they proceed from humane Liberty, and are the Effects of our own Wills, which we produce in that Aſſiſtance; but then conſidering that we are often wanting to this Heavenly Influence in our Minds, and too much yield to our carnal Affections, not endeavouring in a due Intention of our Faculties againſt them, and ſo through Remiſſneſs in our ſelves, and Diſappointment of Divine Help by that Means, fall into many Inſtances of Sin; as alſo that our beſt Actions have many Imperfections, and Defects in them, either wanting a due Intention to God's Glory, which ought to be the Principle and Motive of them, or [illegible] more [illegible] to commend [illegible] Juſtice, for a Share in the Merits of [illegible]

brought down by some temporal Hardship. We shall then be more recovered to all the benefits of consideration, which a prosperous Circumstance often hinders, and so be more left in the free exercise of our reasonable Faculties, to determine our selves in the result of them, as Creatures of our quality ought to do. And there being this Pressure upon the animal Nature, it will be less apt to sally forth into its usual habits of Pride, Intemperance, or the like; and so we shall have more moderate Temptations to engage withal. Afflictions, when they happen to good Persons, are signal Advantages to their Vertues, and they always grow into a more Christian Habit and Temper by them: Nay, in respect of wicked Men, they have this tendency likewise, and will obtain the like Advantage, unless it be prevented by an incorrigible Obstinacy, or a confirmed Habit and Disposition that cannot change. This was the Apostle's Method concerning the *Corinthian* that was guilty of Incest, to excommunicate him (which was always attended with bodily Pain) and is therefore expressed *to deliver him to Satan for the destruction of the Flesh, that the Spirit might be saved in the Day of the Lord*, 1 Cor. 5. 5. And 'tis not to be questioned but this is often the Process of Divine Providence to cast Men into a state of Adversity, as the most proper and effectual Remedy of their Vices.

And then secondly, Afflictions as they reduce the extravagant temper of Flesh and Blood, by which our Vertues become more easy, so they will excite a greater Vigilancy for the future, that we offend not afterwards, when we consider *the severe Chastisements* we either presently are, or formerly have been engaged in, as our own Conscience will inform us of the true cause and occasion of *them*. These will bring us to a just apprehension and notion of Sin, that we rightly conceive of it,

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it, as it is in its own Nature, when we observe these Chastisements upon it, and so carry us in our utmost diligence to a hearty Repentance, and Endeavour against it.

Afflictions likewise are a proper means, and have a direct Influence to many particular Instances of Vertue, they conquer the Insolency of our Natures by a kind of weight, and pressure upon them, and so endear us in a habit of Humility, and lowly-mindedness, that we be not possessed with any vain Conceptions of our selves; they take off the fretfulness of our Temper, and work a disposition of Patience in us, and a quiet resignation to the Will of God, whatsoever Events we shall at any time be concerned in. And these disappointments of our outward Circumstances will excite a due Faith in us, and make us look up to our Heavenly Father in a firm reliance upon him, either for the Influences of his Sanctified Spirit to support us under them, or the Effects of his gracious Providence to deliver us from them; as God himself speaks in an equal reflection upon the *Jews*, and other People, *Hos.* 5. 15. *In their Affliction they will seek me early.* And *this holy Discipline* continued upon us will secure our Constancy in these Vertues, or promote our further advance in them; And if *it* be removed from us through this effect of *it*, 'twill leave such a sense and remembrance behind *it*, that we shall scarce venture upon such Courses as may incur *it* over again.

And Afflictions furthermore are a clear confutation to other People of the desert and offence of *Sin*, *which* is always the occasion of them, and so may be the same means of Recovery *therefrom*, and of the Vertues of a holy Life to them likewise. They are not distinguishable, as to the matter of them, from Punishment, although

though they are not formally so, the same Instances having this difference upon the Righteous, and upon the Wicked, that they are only a Discipline to the one for Reformation, but pure Judgment to the other for Destruction. And therefore whatsoever design they are sent upon, they are plain Convictions of the contrariety of Sin to the Nature of God, and the severe Judgment that he will at last inflict upon it, and so may be a proper Inducement to all People to repent and depart from it.

These may be the Reasons why God inflicts his temporal punishments, or the Calamities of this Life upon good People, altho he does not equally inflict them upon all. Some he allows in a perpetual Prosperity without any portion of them, or any chastisement of their past Sins: and some he exercises continually under them, notwithstanding their signal Attainments and Proficiency in a good Life: and some he rescues from them when they have more proceeded in their Vertues, and arrived at the further habits of them; and all this according to the Counsel of his own Will, or the unsearchable Depths of infinite Wisdom.

And as to those Penances that were usually inflicted upon notorious Sinners in the Discipline of the Church, they were for other purposes, and not to satisfy the Divine Justice for such a share of Punishment due to Sin as was exempt from the expiation of Christ's Sufferings.

And first, they were inflicted, that such Offenders in a long process of holy Discipline might afford a more certain Evidence of the Sincerity of their Repentance; and that other People who cannot look into the Heart, or see the disposition of that deceitful Principle, might be fully satisfied thereof, that the Church by this means

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as much as is competible with human Frailty, might consist of pure Members, and mutually excite to Holiness of Life, and be a mutual check in respect of the contrary Courses.

Another reason of these Penances was to give Satisfaction to the Church, or answer the Offence that is offered to it by a dissolute Action, and take off all Scandal and Reflection from it, that it allows no such Misdemeanours, by thus proceeding in the severest Censure and Penalties upon them, which if otherwise, would both encourage its own Members to an Unchristian Behaviour, and also afford an infinite disparagement of that holy Society, and the Gospel-Profession to those without.

Another Reason of such a severe Discipline according to the proportion of their Sins (some excluding longer from Christian Assemblies, and the Prayers of the Church, and the Advantage of the blessed Sacrament, some less) was this, that such Offenders might duly reflect upon the Nature of Sin, in that opportunity of suffering for it; and from thence be carried to a hearty Contrition and Sorrow for it, a humble Supplication for Mercy, and pardon through the Atonement of Christ Jesus, and a sincere Endeavour and firm Resolution of Amendment afterwards, which will be more intense according to the degree of these Penances, and more preserve them from the like Offences lest they incur the same Punishment over again.

Another Design was the Benefit of others, that being admonished by these Examples upon Sin they might be more deterr'd from the practise of it, & not account it such a slight thing as corrupt Nature, and the Suggestions of Flesh and Blood would pronounce, or represent it to be; which Reason is assigned by the Apostle, 1 *Tim.* 5. 20. And these publick Censures [redacted] of more grievous

vous Sins will produce a greater Aversion in the Minds of Men, and a greater caution and endeavour against them, than the most reasonable Institution or Precepts can do, that have no such Penalty annexed to them, as might be demonstrated from a Prospect of humane Nature, if a sad Experience did not witness to it, where these Censures are wanting. This is the notion of Ecclesiastical Discipline, or publick Penances in the Church, according to the Doctrine of the antient Fathers, not to satisfy the Divine Justice for a certain share of the punishment of our Sins, as the Romanists now maintain, but as a better Advantage of our Christian Vertues, either to recover us from habits of Sin, or in the Efficacy of a publick example, preserve and secure us from falling into them.

Thus having laid down the true account of Satisfaction, which is only proper to Christ Jesus from the Dignity of his Person, and which he fully rendred to the Divine Justice upon the Cross in regard to the whole Offence and Consequence of Sin, leaving no part of the punishment thereof to our own Persons, after the exercise of a true Repentance; and also having shown that the Afflictions of this Life are graciously sent in the effect of the Divine Goodness to restore us to a state of Vertue, or that we may arrive at a farther improvement and degree of it; and likewise that Church-Censures had the same notion and design in them, according to the sense of the first Antiquity, where they were most carefully practised with that true Success of a more eminent Piety that belongs to them; I shall now upon this Advantage proceed to explain those Texts of Scripture which the Romanists bring for the demonstration of their Opinion, that some temporal Penalties still remain to be undergone by us after the remission of the Gu[illegible]

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and its whole relation to eternal Misery; and that these Penalties can be removed and satisfied for either in the Sufferings of this Life or some certain Penances upon our selves.

Now as to the first, that some Penalties still remain after the Sin is pardoned, they insist upon these Places. First, *Gen.* 2. 17. concerning *Adam*, that he was left subject to Death, and his whole Posterity in like manner after his Trespass was remitted in the Promise of a Redeemer: Which common Fate of all Man-kind, with the first Parent and Author of it, the Apostle describes, *Rom.* 5. 12. *As by one Man Sin entred into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned.* Now the Answer to this is easy, That Death now is no Punishment to good People, nor comes upon them in that respect; for since the Sting thereof is taken away by our Saviour, the whole Desert of our Sins fully expiated and atoned for in his Sufferings upon the Term of our Repentance, there is a double Advantage in Death, both a Deliverance from the Temptations of this Life, and a Translation of us into the Blessedness of another. Such is the Contrivance of infinite Wisdom, and the Efficacy of the Divine Goodness, that that which was our greatest Punishment, in the Means of Christ's Sufferings is become our greatest Benefit; that which terminated this animal Life, and also contained in it eternal Death, or delivered us over to the Miseries of another World, is made the Passage to the Glories of the Heavenly State. And whereas *Bellarmine* says in a supposed Triumph over *Calvin*, *that Death can have no Relation to our Vertues or Proficiency, for the Time to come, seeing it would be a ridiculous thing that Men were punished with [illegible] more cautiously afterwards.*

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This does not hinder but that *Death* is truly considerable as a Benefit to good People, and not a Punishment, which transfers them then to the Haven of Heavenly Bliss. But however the Manner of Death may give an Occasion to several Vertues, and be an Exercise of our Piety in many Respects; as suppose it be the Instance of Martyrdom, then it affords a due Matter of a holy Resignation to the Will of God, a resolved Patience and Fortitude of Mind to support under those Agonies, as it is a proper Incitement of our Christian Faith to exert it self with more Vigour upon God for a more liberal Assistance of Divine Grace, and also of great Influence to other People, to confirm them in those Truths for which it is undertaken and submitted to. And Death may be a Benefit to many, as it may come immaturely upon them in the Vigour of their Constitution, and not in a State of Weakness and Infirmity, or the natural Causes thereof; in that it prevents some certain Opportunities and Temptations to sin, which in the Continuance of Life and Health would have have been undoubtedly complied withal, as the Author of the Book of Wisdom speaks of some *that were speedily taken away lest that Wickedness should alter their Understanding, or Deceit beguile their Soul*, chap. 4. 10. Now although it be a ridiculous thing to affirm that Men are punished with Death, that they may live more cautiously afterwards, seeing there is no Repentance or Amendment after that, yet it is no ridiculous thing at all, but a Method of Divine Providence to remove those by an Anticipation to their natural Temper, into the Happiness of the other World, while they are in a better Disposition and Habit for it, whom a longer Stay or Continuance would certainly carry into some Vices: And therefore *Death* in the Manner thereof, as it respects the last In-

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ſtance of our Lives, or the time antecedent to it, may be very beneficial to us, this may bring us into more thorow Inquiries of our ſelves, a more full Apprehenſion of our former Sins, a ſtronger Averſion to them, and more hearty Purpoſes, and a ſincere Beginning of the contrary Vertues; and theſe Examples of the Divine Providence in this reſpect are like to produce the ſame Effects and good Fruits upon other People.

But then according to their own Argument, (ſo full of Contradiction is a falſe Doctrine) Death cannot be ſuppoſed in the Nature of a Puniſhment as to ſeveral People, who yet are ſubject to it, for thoſe that immediately die after Baptiſm are quite free both from the Penalty and Guilt of Sin in their Notion, that being perfectly done away in that holy Sacrament, and ſpecial Application of Chriſt's Sacrifice; and therefore there is no manner of Sufferings left or remaining to ſuch Perſons; but Death is a pure Benefit to them, as indeed it is to all that die in the Exerciſe of a true Repentance, and the Habit of their Chriſtian Vertues. Bell. lib. 4. Penit. c. 1.

Another Argument they inſiſt on for theſe remains of temporal Puniſhment after the Pardon of Sin, is the Example of *David*, who was puniſhed for his Adultery with *Bethſheba* by the Death of the young Child, after the Guilt of that abominable Inſtance was remitted to him, 2 *Sam.* 12. 13. But that this had a future Regard in it to reſtrain *David* and other People by his Example from ſuch lawleſs Indulgences afterwards, and ſo was the Chaſtiſement of a Father, and not an Act of pure Judgment, may be plainly evinced in oppoſition to the Cardinal's two Reaſons to the contrary. The firſt of which is that thoſe Words of the Prophet, after he had declared the Pardon of his Sin, *ver.* 14. *Howbeit becauſe by this Deed thou haſt given great occaſion to the Enemies of*

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of the Lord to blaspheme, the Child also that is born unto thee shall surely die; Respect only what was past, and to express a Punishment in them: And indeed that it was a punishment as to the Matter of it, cannot be denied, but that it was not formally so, as not being inflicted without a gracious Purpose of a moral good or better Conversation for the time to come, which pure Punishment quite excludes, and so had a future Reference in it, needs no further Argument, than only a Consideration of the Words themselves, which may be thus explained, and paraphrased upon, because by this enormous Act thou hast offered a Pretence to prophane People to think unworthily of the Divine Nature, or deny *the essential Purity thereof*, and so allow themselves in such brutish Practices; therefore to vindicate *that*, and prevent the Consequence of such an ill Notion, or the loose Behaviour that would more prevail upon it, the Child that is born to thee shall surely die: for if it be lived it might plausibly have been said, that God receives into his special Favour Adulterers, and Murderers, and no way discriminates between the Profligate and the Vertuous, which would have been a main Encouragement to such wicked Courses. His second Reason that it was an Act of pure Justice or Punishment upon *David*, is drawn from *David*'s Opinion in the matter that it was so, which his Mourning, Fasting, and Prostration upon the Ground for the Recovery of the Child does plainly evidence; for says he, he would not have deprecated such a thing as was beneficial to him on the Account of his strict Caution, and more than ordinary Piety afterwards, and which was inconsistent to every Purpose. But how does this appear to be the Opinion or his Behaviour in the Case from any thing asserted from his Own Mouth or the Child

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great Faith, or his ſtrong Perſwaſion of the evorable Nature of God; for when the Child was dead he returned to his wonted Comforts and Enjoyments of Life.

And as to his better Behaviour for the time to come, Were not his Faſting, *&c.* proper Expreſſions of a true Repentance? and the more theſe Exerciſes were intended, or the longer he kept in the Occaſion of them, the more they were like to imprint upon him, and produce the ſtronger Purpoſes againſt ſuch Enormities afterwards.

And what he urges that he would never have deprecated ſuch a Penalty as he ſaw to have a direct Tendency both to his own and other's Vertues, is as inconſiſtent, as if one ſhould conclude that becauſe a ſick Perſon is very averſe to the bitter Potions that are preſcribed him, and would willingly decline them if he could with any regard to his own Safety; therefore they are only Penalties upon him, and not Remedies of his Diſtemper, being to be denominated from his Averſion to them, and not from the Effects which they produce in him. The Apoſtle ſays, *that he beſought the Lord thrice, when he was buffeted of the Meſſenger of Satan, that it might depart from him.* [illegible] that that Calamity was inflicted upon him, as a Puniſhment of his paſt Sins, and not [illegible] The Apoſtle [illegible] that that Circumſtance, whether it were [illegible] Sickneſs, or [illegible] him, to ſecure him from [illegible] him in a Habit of Circum[illegible] [illegible] [illegible] [illegible] The Jewiſh [illegible] [illegible]

that they discern to be profitable for them, if be they painful or grievous to them. And that *David* did so much pray against the Death of his Son, does only signify that it was a most sensible Loss to him; and not that it would be no advantage to his Repentance, and better Life for the time to come.

And as to that other Instance of *David* his numbring the People, 2 *Sam.* 24. which he heartily repented of, *ver.* 10. and therefore according to the Divine Promise was remitted and pardoned to him, yet after that had his choice of three Evils, one of which he must suffer and submit to. This also is to be explained in a Parallel-meaning with the former Place, that 'twas only a fatherly Chastisement upon *David*, in order to recover him to his proper Vertue of Humility of Spirit, and Dependance on God, and remove him from a vain Confidence in an Arm of Flesh, or the Multitude of his People which his Mind was possessed with at that time.

And as to the People it was most certainly a righteous Dispensation and Judgment upon them, and perhaps may be thus accounted for, that those that were slain by this Pestilence, were such as were Parties in *Sheba*'s Rebellion, *chap.* 20. that of *Absalom*'s being punished before with the *Slaughter of twenty thousand Men*, *chap.* 18. 7. *Which was* less in respect of the People, he being of the Lineage of *David*, and having the right of Primogeniture in it, but the other a *Benjamite* and Forreigner thereto. And that this was the probable Reason of this Mortality, may hence appear, that *Jerusalem* which maintained her Allegiance, and adhered to *David* in that Conspiracy, was spared, *ver.* 16. *chap.* 24.

Another Passage they produce to this Effect, is concerning *Miriam*, *Numb.* 12. who for her Controversy with *Moses* (in which she had engaged *Aaron* likewise) upon

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upon the Account of his foreign Wife from the Lineage of *Iſrael*, being ſmitten with a Leproſy, the uſual Puniſhment of Pride, as *Grotius* obſerves, and being healed thereof at the Supplication of *Moſes*, which was a Sign of the Pardon of her Sin, was yet excluded from the Aſſembly ſeven Days, to demonſtrate a remaining Puniſhment to it after that. But this Separation likewiſe being ſuch a ſlight thing as it was, cannot be eſteemed a judicial Act, but was the Diſcipline of a Father only for her moral good; that by a kind of Penance for her Misbehaviour, ſhe might be brought to a greater Shame and Senſe of it, and a more hearty Contrition upon that Account, and alſo repair the great Offence ſhe had offered thereby, and afford an Inſtruction to all People, what a grievous Wickedneſs that is in the Sight of God to envy his Miniſters the Advancement of their high Function, or contemn them in the Diſcharge of it. And upon this Inſtance were founded the Jewiſh Cenſures or Separations from the Synagogue in caſe of any publick Sin; as alſo Excluſions from holy things in the Chriſtian Church, till the offending Perſons had given ſome Evidence of the Truth of their Repentance. But neither this removal of *Miriam* for ſeven Days, nor the Cenſures of the Church were proper Puniſhments, or inflicted as Satisfactions to Divine Juſtice, as I proved before.

Another Inſtance which they bring, is from the Hiſtory of the Golden Calf, when the People fell into Idolatry to it, *Exod.* 32. *Bellarmin*'s Words hereupon are theſe, *Many thouſand Men were ſlain without any difference for the Adoration of the Calf; neither is it credible that all thoſe did die in the merit of that Sin, when the Lord did teſtify that at the Prayers of Moſes [illegible]* But here is no mention of the [illegible]

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that is signified in the Text being only this, that God through the Entreaty and Intercession of *Moses* was prevailed upon to repress the vehemency of his Anger towards them, and not consume them by an utter Destruction as he was first inclin'd to do, ver. 10. for 'tis immediately subjoyned to his Supplication, *and the Lord repented of the Evil which he thought to do his People*; that is, upon this occasion he as it were reversed his purpose of their final Ruin and Desolation, which is the whole importance of the Place; not that he pardoned that abominable Fact, for he stored it up for future Vengeance, as he himself acquaints us, *ver.* 31. *Nevertheless in the Day when I visit, I will visit this their Sin upon them*: and *ver.* 35. *The Lord plagued the People because they made the Calf that* Aaron *made*, which was after the Slaughter or Atonement that *Moses* commanded, *ver.* 27. And whereas he says, that there were many thousand slain, it is expresly contrary to the Hebrew Text, in a general Agreement of all Copies, which only mention three; but perhaps a Latin Version where the sum is twenty thousand, may be more authentick than the Original with some People. And what he affirms not to be credible, that all those should die in their Sin, is without any proof or reason at all. Why should one reckon it so incredible, that among such a number of guilty Persons (the whole amounting to six hundred thousand) there should be three thousand so wholly resolv'd to their Idol-worship, that they should die in that obstinate purpose, without any motion of Repentance in them? For if we reflect upon the Person of *Moses*, we cannot imagin, if we could suppose such a thing of the *Levites*, and that they had not been more averse to that Wickedness, which inspired them with so much Zeal to be the Instruments of Vengeance upon it; I say, we cannot imagine it of

Moses

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Moſes, if we could of the Performance of the *Levites*, that he ſhould command an undiſtinguiſhing Slaughter without any difference of Guilt, or Innocency, or Repentance; but that they were a Company of more furious Idolaters, and the chief promoters of that foul Immorality, whom he enjoined to be ſlain, and they performed his Injunctions upon. And this moſt probable account of the Action makes it nothing relating to the purpoſe it is brought for. For what reſpect has a juſt Puniſhment upon ſome hardned and impenitent Idolaters to thoſe Penalties which, according to the Roman Hypotheſis, God requires from good Men after the pardon of their former Sins. But however, ſuppoſe, which is leſs probable, that in that Slaughter of three thouſand ſome fell in the advantage of a true Repentance, and the remiſſion that is conſequent thereto, how is that a Puniſhment, or how imports it a Satisfaction to Divine Juſtice to be tranſlated into the Happineſs of another World, which Death, thrô the Efficacy of Chriſt's Sufferings, is the Paſſage to? Or is it not rather a ſignal Inſtance of infinite Goodneſs to be removed from the Temptations of this Life, while one remains in the habit of a true Repentance, and firm Reſolution of their Vertues?

Another Proof they bring is *Numb.* 14. *Bellarmine*'s Argument from this Place is in theſe Words, *The whole People repined and murmured, yet in the means of* Moſes's *Interceſſion God was appeaſed and reconciled to them: but nevertheleſs, as the puniſhment of that Crime, all the Jews that were then numbred, died in the Wilderneſs, except* Caleb *and* Joſhua *who murmured not, and now beſides (as we have ſaid before) that the puniſhment of Death cannot be for future amendment, God himſelf teſtifies in that place, that he exacted that Puniſhment in revenge of their Sin,*

and

and ye ſhall know, ſays he, my revenge, Et ſcietis ultionem meam——. Now let us conſider this Author's Reaſons, why the temporal Death of this People within the compaſs of fourty years for their diſſatisfaction with an extraordinary Bounty of Providence towards them after the pardon or remiſſion thereof, *ver.* 20. muſt be concluded to have been a puniſhment.—— And his firſt is, That Death cannot be inflicted upon any account of Reformation. This had been true in regard to the Perſons themſelves upon whom it was inflicted, if it had been a preſent Death, becauſe it is allowed on both ſides that there is no Repentance after that. But did all this People die at once? was not this Judgment expreſly declared and denounced to them? And were they not leiſurely ſummoned by it, ſo as one to be an Example to another, and all to have ſufficient notice of it? And was not Death then denounced and inflicted in ſuch a manner a proper means of their Reformation, when they beheld it marching up and down the Hebrew Camp, and knew certainly it would come to themſelves in ſuch a time? So that it is not to be queſtioned but that this Death had the effect of a certain Diſcipline upon good People, and was very beneficial to their ſtricter Behaviour, and their farther Attainments in a vertuous Life; and as to impenitent perſons, who moſt probably were the firſt inſtances thereof, as not being reclamable by any farther opportunities, or examples before them, (and I hope he will not ſay their Sins were pardoned) it was indeed a puniſhment to them, which muſt needs be their portion ſome-time or other; but it afforded a proper Inſtruction to thoſe that ſurvived them, and was likewiſe deſigned as a moral Advantage and ſpecial Document to ſucceeding Ages, according to the Apoſtle, 1 *Cor.* 10, 11. where he reckons up this, among other Pu-

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Puniſhments of the Jewiſh Nation, *Now theſe things happened unto them for Enſamples, and they are written for our Admonition, upon whom the ends of the World are come.*

And as to what he, ſecondly, inſiſts on that this is called a Revenge, *ver.* 34. (although it was properly a Puniſhment, and a commencement of everlaſting Miſery in reſpect of thoſe that were not qualified for the remiſſion of Sins) is only their Latin Verſion, and not agreeable to the * Hebrew Text, which ſignifies a Breach or Rupture, and imports thus much, That whereas by a ſtrange Inſtance of Diſcontentment and diſtruſt of my Power you have violated my Covenant on your part, I will alſo break it in my reſpect, or receed from the Promiſes annexed to it, as to your own Perſons (you ſhall all die in this Wilderneſs) although I will perform it upon your Poſterity, *Caleb* the Son of *Jephunneh*, and *Joſhua* the Son of *Nun*, and your little ones which you ſaid ſhould be a Prey, them will I bring in, and they ſhall know the Land which ye have deſpiſed, *ver.* 31. So that the whole Scope of the place is this, Upon the Entreaty and Supplication of *Moſes* God was pleaſed to pardon their Sin that he would not ſmite them with the Peſtilence, or diſinherit them, as he firſt declared he would do, *ver.* 12. but he would graciouſly exerciſe them under the ſenſe and apprehenſion of Death within a certain compaſs of fourty Years, as a means of their ſtricter Vertues and more careful Behaviour afterwards.

* וירעתם את תגורי את׳

And the Death of *Moſes* and *Aaron* in the Wilderneſs, they being not permitted, becauſe of their Unbelief at the Waters of *Meribah*, to enter the promiſed Land, is produced as another Inſtance to this purpoſe, (*Numb.* 29. *Deut.* 32.) for ſays *Bellarmine*, *None can deny but that*

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that they were both received into the Divine Favour after the commission of that Sin, and therefore a certain Punishment remained after the Guilt thereof was pardoned. That they were received into the Divine Favour is not to be questioned, and therefore 'twas only a Fatherly Discipline for their own and the Peoples Good. Their Death denounced to them, would always preserve and keep in their Minds a sense of their Sin which was the occasion of it, and be an incitement of their Repentance; and being inflicted, would be an Instance to other People of the great Offence of Infidelity, or distrust in God, the more effectually to secure them from that Sin, and to engage their dependance upon him for a due Provision in all their Circumstances that he should at any time bring them into. And 'tis a famous Example of humane Infirmity, and also of the Purity of the Divine Essence, that will not suffer the least Miscarriage in his deareſt Servants without some instance of *Displeasure* upon it, though that always be in such a matter as has a relation to their spiritual Good: and 'tis no question but these holy Men made these Advantages from it. Although there was something of Mystery in it, that *Moses* should not enter the promised Land, that Felicity being reserved to *Joshua* to represent or signify to us, that true *Israelites* did not arrive at the Kingdom of Bliss through the efficacy of the Old Law which *Moses* was the Minister of, but by the Conduct of our Saviour Christ, whose Figure *Joshua* was, and whose Name he bore. And if we consider the thing it self, it cannot be accounted really a Punishment to be translated into an Heavenly *Canaan* against such a strange fancy to continue some longer time in an earthly one, which was exactly their case in both their respects.

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Another Instance [redacted] the Prophet of *Judah*, who came to prophesy against the Altar at *Bethel*, and was slain by a Lion for his Disobedience to the Command of God, in eating and drinking in that Place, 1 *Kings* 13. Now *Bellarmine*'s Argument upon the Place runs thus; *Seeing this Calamity was foretold this Prophet, by the other Prophet in* Bethel, *it cannot be doubted but that he repented, and so obtained Forgiveness from God: For 'tis an evidence of his Sanctity, in which he finished this mortal Life, that the hungry Lion offered no Violence to his Carcase, nor to the Ass that stood by it.* And this of his Repentance must easily be granted, for he that pay'd such a regard to the Message of God, that he was seduced by a Pretence of it, may well be supposed to have been perswaded by a true Oracle and Embassy to him, which being in such a matter concerning his hasty or untimely Death, must needs be the strongest Inducement to the Consideration of his Sin, and the most hearty Address for Pardon of it. But in that it was so, that it had this Efficacy to his Repentance, it must be concluded to have been a fatherly Chastisement and not a Satisfaction to Divine Justice, or a meer Punishment and Vengeance upon him. And this fatherly Severity could not but have this Influence with it as to other People to be a perpetual Admonition to them, not to be carried against the Authority of a Divine Revelation, or even the Dictates of unprejudic'd Reason by the contrary Doctrines of any Man, though he should bear the Name of a Prophet, and even pretend a particular Motion or Inspiration for it; and therefore there is no need to determine this Calamity of this holy Man to have been properly a Divine Punishment, when there are so many other evident Reasons and Advantages of that [redacted]

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his own Proficiency, or the further attainment of his own Vertues, and the exemplary Instruction of good People, that they should firmly adhere to the Word of God against all the Doctrines, and Traditions of Men that are contrary thereto. But perhaps *Bellarmine* had no mind to take notice of such a plain Deduction and Inference as this.

The last Place this Author produces for these remains of temporal Punishments after the Pardon of Sin, is from the 11*th* chapter of the first Epistle to the *Corinthians*, ver. 29. *&c.* Upon which he thus forms his Argument: *The Apostle writes that many of those who unworthily communicated of the Sacrament of Christ's Body, had Death inflicted on them as the Punishment of their Sin: for, says he, therefore many are weak among you, and many sleep: but that these very People were reconciled to God before their Death he acquaints us after, when he adds, we are chastned of the Lord, that we should not be condemned with the World.* But the Apostle does not say that Death was inflicted as a Punishment, this is a Commentary besides the Text in Defence of a Doctrine that has no Text for it, but he says, *that we are therefore chastned of the Lord, lest we should be condemned with the World.* Then which he could not have informed us more expresly of the Nature of this Correption, that it was not to punish the Offence, but to recover the Offender, and therefore 'twas no Punishment properly speaking, but a a Medicine or Remedy; whose whole Designment is to that Effect. Nor upon this mention of Death can he object his old Sentence, that 'tis ridiculous to [illegible] that Men are punished with Death, that they may more cautiously afterwards, seeing it was not inflicted in one moment, as is observable from the Words of the Te[illegible]

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Texts, but they were first sick, by which they perceived their mortal Condition, or the several Advances of their Dissolution, the more forcibly to induce them to prepare for it, and then they died in some space of that Sickness. They were thus chastised with these Infirmities, and the Fear of Death thereupon, that by this means they might more examine their former Neglects, and more seriously purpose and resolve against them, and either live with more Caution afterwards, if their Health was restored to them, or depart in a better Preparation, and more Confidence into the Mansions of another World. And so their Death in such a manner was an Advantage to their own Salvation, as well as exemplary to other People, to instruct them from these Afflictions of their Brethren, that they approach with more Reverence to the holy Sacrament of Christ's Body, and not as to an ordinary Meal or Table.

And thus we see how little these Texts prove that Assertion they are brought for, that they do not denote a judicial Punishment, or a Satisfaction to Divine Justice, which has no Regard to the moral Good, or Reformation of the Offender, as appears from those Malefactors that are either condemned by the civil Magistrate, or delivered over to the Pains of Hell, by the juster Judgment and Tribunal of God; but that they only signify a fatherly Discipline, and a gracious Method of the Divine Love in order to their Amendment, who are exercised under them.

I should now consider those Texts of Scripture which the *Romanists* bring for these Satisfactions in another World, or those temporal [illegible] to be endured in a State of Purgatory [illegible] between Heaven and [illegible] for [illegible].

Men to discharge some Remains of Punishment that are left on the Score to Divine Justice above their Sufferings in this Life, and not to improve them any-whit thereby, or gain the Disposition of one Vertue in them. Such a more improbable Notion is it than the Purgatory of *Pluto*, or *Pythagoras* was, who made it a place of Purification for those that were but indifferently either good or evil, in order to qualify them for a higher Sphere of Heavenly Happiness: I say, I should consider those Texts of Scripture which the *Romanists* bring for their Satisfactions in Purgatory, but they will be examined by a better Hand.

The Second Part will quickly follow.

ERRATA.

Pag. 501. lin. 5. for *immediately*, read *mediately*.
502. lin. 30. for *height to all People*, read *level to all*, &c.
520. lin. 4. for *Master*, read *Matter*.
528. lin. 31. for *strange*, read *strong*.
ibid. lin. 33. in both *their* Respects, dele *their*.

LONDON,
Printed by *S. D.* for *Richard Chiswel* at the Rose and Crown in St. *Paul's* Church-Yard, 1688.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine OF *SATISFACTIONS.*

PART II.

IMPRIMATUR.

Aug. 23. 1688. *Guil. Needham.*

I Therefore come to their second Assertion, That those temporal Penalties that still remain as a Debt to Sin after the Pardon or Forgiveness of it, may be removed, and satisfied for either in the Chastisements of this Life (as they are inflicted in a Course of Providence,) which we patiently suffer and submit to; or by some voluntary Penances upon our selves. And having proved before that there are no [illegible] Penalties, and that the Scriptures [illegible] pose have no such Scope or Design [illegible] Penances had another Reason in [illegible] Practice of them, I have qui[illegible]

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but however seeing they produce Texts of Scripture for this also, I shall examine them, and endeavour to put their right Sense and Comment upon them.

And the first is the Example of the *Ninevites*, who had an utter Desolation proclaimed against them, *Yet forty days, and* Nineveh *shall be overthrown*, Jonah 3. 4. *Nevertheless* (says our Author) *by their Works of Penance, Fasting, Prayers, and Sackloth and Ashes, God was appeased towards them, and preserved their City, or delivered them from that Ruine.* But he here takes the outward Signs, and Concomitants of Repentance for the thing it self, and applies that to them, which belongs to the inward Principle or Cause of them. 'Twas an unfeigned Change of Mind from their evil Courses, and their particular Sin of Violence, and Oppression in their great Men, which is almost inseparable from absolute Governments, to which this Deliverance is asserted, *ver.* 10. *And God saw their Works that they turned from their evil Way, and God repented of the Evil that he said he would do unto them, and he did it not.* A *sincere Repentance*, which only consists in a true Reformation of Temper and Spirit, must needs produce a *hearty Sorrow* for past Misdemeanours, which will demonstrate it self in most earnest Supplications, severe Fastings, coarse Apparel, and the like, as the necessary Effects *thereof*; but then the Reconcilement that is in it is not to be attributed to these outward Performances, as if the Offence of the Divine Majesty were satisfied for by these, but to that change of Spirit which they result from, this being the Object of the whole Art and [illegible] Providence, as that which God only [illegible] ward Principle or Habit of Righteou[illegible]

Another Place is in 2 *Ch*[illegible] clares that in case of any pub[illegible]

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ple, whether immoderate Rain, or Locust, or Pestilence, *if they shall humble themselves, and pray, and seek my Face, and turn from their wicked Ways; then will I hear in Heaven, and will forgive their Sin, and will heal their Land.* Now the Stress of the Words our Author lays upon humbling themselves: and their rendring of the Word turn, *si pœnitentiam egerit*, as if the Effects of God's Forgiveness were only to be ascribed to some outward Acts of Humiliation, and not a true and hearty Conversion from their evil Ways, which is the same Misapplication I observed before. The plain Paraphrase of the Text is this, That if some Nation through a long course and habit of Sin, either have some grievous Punishment impending upon them, or be actually engaged and exercised under it, yet if they repent of their great Miscarriages, and in the effect of a true Repentance, detest and forsake them for the time to come, and be very humble in the sense of them, and address to God for his infinite Clemency and Mercy to them, according to the Exuberancy of that Attribute, he will then pardon their Offences, or remove those Judgments, that necessarily attend them and belong to them.

Another Place insisted on are the Words of the Prophet *Jeremiah, chap.* 18. 7, 8. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.* [illegible]reas of their Argument still lies upon the rendring of the Words, *if they turn from their Evil*, which [illegible] Latin is *Pœnitentiam egerit*, and which [illegible] Acts of Penance. But this has no fur[illegible]their Version only, which does not

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expreſs the Hebrew Text, nor the Words of thoſe better Interpreters of holy Scripture, though not infallible, neither the Seventy two, both which are exactly rendred in our Engliſh Bible, *if they turn from their Evil*: and how that can be the Authentick Language, and Canon of Scripture, or the Foundation of any Doctrine, which is not accommodable to the Original, in which the Dictates of the holy Spirit were firſt delivered, I cannot ſee. If they ſay there is a continual Influence of this holy Spirit with the Paſtors of Chriſt's Church, which we cannot deny in ſeveral Caſes; ſuppoſe them poſſeſſed of an honeſt Deſign and Love of Truth, and that they have no ſecular Aims in them of Advantage, or profit when they apply to their great Office; yet it is not imaginable how theſe ſhould ſo much better expreſs their Notions, than the Prophets and Apoſtles did, or that there ſhould be any Repugnances to one another in thoſe things which all proceeded from the ſame Principle. And altho we ſhould not be Grammatical Expoſitors of the holy Scriptures in the ſtrict Propriety of the Words, which *Bellarmine* charges *Eraſmus* and *Valla* withal; yet we muſt not interpret any Place againſt the Harmony of the whole Bible, or eſtabliſh any Doctrine that is inconſiſtent with that. Indeed to *turn from their Evil*, might fitly enough be rendred by *Pœnitentiam agere*, but when it eſtabliſhes an unſcriptural Doctrine, nor is agreeable to the Analogy of the Place in its literal Acception, or Interpretation of the Words, it is not to be accounted a true Verſion. The Importance then, or Paraphraſe of the Place is this, That altho a Nation ſhould be juſt ripe for the [illegible] moſt meaſures of Divine Vengeance, which God [illegible] full extent of his long Suffering is then re[illegible] flict upon them, yet upon the term of [illegible]

tance or Conversion [illegible] Sin to the Duties of a holy Life, he will recede from his first Purpose upon this change of Disposition in them, and exempt them from that Ruine. Now *Bellarmine* allows this Effect to *Repentance*, as he cannot do otherwise, but then he affirms that Satisfaction always is contained in it, and is a Part or Branch thereof, which is both contrary to the best Authority and the Reason of the thing, for there can be no more than two Ingredients of Repentance, a true Sorrow for past Offences, and an unfeigned Purpose of Amendment afterwards, and those several Severities, whether in Diet or Apparel, are only the Results of that Sorrow, and some visible Marks or Testimonies thereof. And that Repentance should include Satisfaction in it, is inconsistent with the use of the Scripture-Words for that thing, which only refer to the Acts of the Mind, and imply the whole Work to be performed there (μετανοεῖν, μεταμέλεσθαι) which are well rendred by *Erasmus resipiscere animum mutare*, notwithstanding *Bellarmine*'s Satyr and Invective against him, as might be exemplified from many Places, particularly 2 *Cor.* 12. 21. which must be interpreted concerning a Conversion or Change of the Mind, and has no Relation to any voluntary Sufferings or Infliction upon themselves for past Sins, that they might recompense the Divine Justice thereby. But the use of this Expression will more appear when it is attributed to God, as it often is in this place, *Jonah* 3.10. & 4. 2. *Amos* 7.3,6. where it would be Blasphemy to suppose any Suffering or any Displeasure or Revenge upon himself for any past Action: as indeed he never re[illegible] or changes his Purpose, immutably acting in diffe[illegible]nations of Mercy or Judgment, as free Crea[illegible]d in themselves; but according to the ap[illegible]n the effect of any Threatning

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is suspended, the Repentance is applied to him, which indeed is in their own Spirits.

Another Place brought for this Doctrine, that these temporal Punishments may be satisfied for by voluntary Sufferings or Penances, is *Prov.* 16. 6. which according to the Authority of the Latin Version runs thus; By Mercy and Truth Iniquity is *redeemed*. Now upon this our Author argues, *that the word Redemption being at least equivalent to Satisfaction, if it may be affirmed, as we find it more than once in holy Scripture, that Sins may be redeemed; then it is an easier Assertion that they may be satisfied for.* To which it may be first answered, that Redeemed is not the Importance or proper rendring of the Word, but purged, or expiated, or propitiated for, which agrees in meaning with remitted; and to this sense the *Septuagint* expound it in several Places, *Isa.* 22. 14. & 27. 9, *&c.*—But to allow our Adversaries a Word, suppose it should be Redeemed, it would not found the Roman Doctrine in this Particular: for if we should grant that Iniquity here implies the effect thereof, that is, Punishment, as it often does, tho probably not in this place; yet Beneficence and Truth being the most joyous Employments that we are capable of, which have the greatest Pleasure belonging to them, cannot be called penal Actions, such as those are defined to be, that are Satisfactions to Divine Justice for the temporal punishment of our Sins, as we say that through the Graces of Faith and Repentance our Sins are remitted, yet it cannot be affirmed that Faith and Repentance are proper Penalties or Satisfactions, by which the Consequence of Sin is taken away as to the temporal punishment of it. But supposing that *redeem* be the proper rendring, and this refer to the punishment of Sin, not to the Guilt or Matter of it, yet we must observe that

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to redeem does not [redacted] in the usage of holy Scripture, to deliver one from an Inconvenience by the solution of a certain Price, or something equivalent and adequate thereto, as in the Ransom of our Saviour; but it often denotes barely to deliver without any Satisfaction or Payment at all; as when it is so often said, *God redeemed his People from the Bondage of* Ægypt: And such a frequent Expression in the Book of *Psalms* concerning the exemption of holy *David* from his personal Dangers, *The Lord redeemed my Life from Destruction*, Psal. 119. 134, &c. And 'tis very remarkable that of the Prophet, *Isa.* 52. 3. *Ye shall be redeemed without Money.* So that whether we take this Place in its natural rendring, or after their own Interpretation of it, it cannot be the proof of such a Doctrine; the plain meaning of which is this, that those particular Vices of Fraud or Injustice are purged away, and a righteous Temper advanced in us, by the exercise of a *true Beneficence* to one another, (the latter Substantive supplying the place of an Adjective, as it often does in the Hebrew Language;) or if Iniquity be here to be explained of the punishment thereof, then the sense is, that through the habit of this Vertue that is remitted and done away. But the first Explanation concerning a Spring and Principle of Righteousness in our selves is more probable from the latter Member of this Verse, *And by the Fear of the Lord Men depart from Evil*; it being the manner of this proverbial Writer for the most part to repeat the sense of the former Clause of every Verse in the second, or express it over again in other Words.

Another Place that is commonly urged for these Satisfactions to Divine Justice for the temporal punishment of Sin, is that of *Daniel* to *Nebuchadnezzar*, Dan. 4. 27. *Wherefore, O King, let my Counsel be acceptable un-*

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to thee, break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, if it may be a lengthning of thy Tranquillity. Now the word where the whole stress of the Argument lies which we render break off, does also signify to redeem or free, and therefore may well be snatched at by some Men for the ground of such a Doctrine, as being against the harmonious sense of the whole Bible, can only be maintained by some forced Interpretations of some places of it. But then allowing the word *redeem*, which often denotes, as I observed before, only to rescue or free, without the interposal of any Satisfaction, it cannot be applied to this purpose, according to the tenour of their own Principles, if they'l proceed consistently upon them. For as they account for this thing, Men only satisfy for the temporal pains of their Sins, after they are received into the Divine Favour, and have their Guilt and eternal Punishment remitted to them, and therefore Believers or justified Persons are only within this Priviledg. But *Nebucadnezzar* being a Tyrant, and an Idolater, and a Stranger from the Jewish Religion, the Prophet *Daniel* could not apply to him in this Sense, as if he were in Friendship with God, and had the Demerit and Guilt of Sin with the eternal Consequence thereof pardoned and cancelled; nor does he intimate such a Distinction in the Punishment of Sin, but only speaks in a general manner, Redeem thy Sins by Righteousness, &c. What *Bellarmine* says upon the account of this Heathen, that the Works of unregenerate Men in a special Influence of Divine Grace, can redeem by a kind of Congruity from the Guilt of Sin; and therefore those of just Men being exerted by more plentiful Measures of the holy Spirit dwelling in them, are so available, that they may be said condignly to redeem by a just Desert

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in themselves, from the Penalty of Sin, is unreasonable as well as against the tenour of the Scripture, seeing none can attain such a Disposition in themselves, which is to found that Congruity, or arrive at such a Perfection of good Works, even with all the Advantage of Gospel-Grace as may entitle them to the Divine Favour in the Merit of the thing, and not in the effect of infinite Mercy, or according to the gracious Allowances thereof, (but this belongs to another Argument.) Wherefore the plain Interpretation and Sense of the Place is this, Change the Habit of thy former Courses, thy Pride, thy Avarice and Oppression, with which thou hast treated all People, as if they were not in the same Prerogative of reasonable Creatures, and the mutual Offices, and the common regard that belongs to such not due to them, and possess thy Mind with a just sense of the common Nature of Mankind, and the civil Duties thou owest to those whom God has appointed, or set thee over, and then behave thy self with a due humanity to thy Fellow-Creatures, an impartial Justice to every Subject of thy great Empire, and a special Beneficence to afflicted People, such as are in a distressed Circumstance, particularly the poor Captive *Israelites*, who are the Examples of thy Pride and Tyranny; and if thou arrive at such a Conversion in thy self, thou mayst happily divert the Divine Vengeance that hangs over thee, there being then no subject for it, but that removed which God both denounces and executes it upon. So that here is no Compensation to the Justice of God, but only the change of a true Repentance that leaves no Vices in the Minds of Men to be the matter of his Indignation.

Another Place is *Luke* 11. 41. *Give Alms of such as ye have; and behold, all things are clean unto you.* Upon

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which some affirm *that to give Alms is to satisfy for Sin.* But, first, whatsoever we are purified by, cannot be said to be a Satisfaction, for so we are by Faith and Baptism, and the Word of God. And then Purity refers to the Mind it self, and the Removal of the vicious Inclinations and Habits thereof, that that be possessed with an inward Frame and Disposition of Vertue, which Satisfaction has no Regard to, being only to compensate the Divine Justice, and not to make one the better by it. The place indeed is very remote to their Purpose, and one would wonder how it should have been produced for it, the Importance of which is plainly this in Refutation of the out-side Purities of the *Pharisees*, who were so superstitious upon that account, that Alms-giving, or Beneficence to the Poor, is the best means to purify our selves, and to render our Possessions pure likewise. Which is very evident, as this Beneficence or Charity is an Instance of Justice to our Heavenly Father to return him a certain Tribute of his Bounty to us, and as it contains Repentance in it of our Frauds or Oppressions that we may have possibly been guilty of, and makes amends for them to bestow that upon indigent People, which perhaps through some Impediment we cannot restore to the Owners themselves; and as it also demonstrates a Christian Disposition of Love in us to our Brethren: So that those who are due Proficients in this, both their Consciences are pure, and all their Estates or Enjoyments likewise, as the Apostle acquaints us in like manner, *Tit.* 1. 15. *Unto the Pure all things are pure*, &c. And an * Author of their own thus explains this Place in reference to the *Pharisees*, says he, *The sense of it is, that their Minds being polluted with Injustice and Rapine might be purified, they were commanded to give Alms of such as they had, that those who had unjustly taken*

* Jansenius.

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taken what did not belong to them, should bestow their just Possessions in the relief of other People, that so it might come to pass that to those who were of a pure Spirit, all outward things might be pure to them before God. And now from this obvious Account and Interpretation of the Place, let any one observe what a Support it is to the Doctrine of Satisfactions.

Another Place is produced from the Words of *John* Baptist to the Pharisees, *Matth.* 3. 8. *Bring forth Fruits meet for Repentance.* Now these Fruits of Repentance must needs be these famous Satisfactions by which Men compensate the Divine Justice for one part of the Penalty of their Sins, but how they can be asserted from this Place is not so obvious; the Scope and Meaning of which is that *John* observing what great resorts of *Pharisees* and *Sadduces* came to his Baptism, whom he knew to be rank Hypocrites, and only concerned for a Shew of Religion among Men, without any regard to an inward Sanctity or Habit of Vertue in their Spirits, as being secure of their Acceptance with God in their Relation to *Abraham*, that they were his Offspring according to the Flesh, to whom the Promises were made; I say, *John* observing such Confluxes of such Men, he plainly told them of their Hypocrisy, and that if they repented according to the Purpose of his Baptism they should exemplify a true Reformation in all the Instances of a holy Life, as the proper Fruits and Evidence thereof, by which they should be the true Children and Heirs of *Abram*, and divert the Judgments impending upon them. And what has all this to do with Satisfaction, as some of their own ‖ Authors explain it? *Meet Fruits of Repentance does not require any [illegible] Labour, but only an inward Temper of Piety, which [illegible] Men.* And another says, *By these Fr[illegible]*

‖ Jansenius and Maldonat upon the Place.

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mendment of Manners, and all those Works that proceed from a truly penitent and reformed Mind. But let us observe how *Bellarmine* argues upon the Words; says he, Our Adversaries do not rightly expound this place in respect to Newness of Life, and the Observation of the Divine Law. For to bring forth worthy Fruits of Repentance, is to act in such a manner, as becomes a true Penitent; but he that is a true Penitent, if he have injured any not only ceases from the Injury, and is more cautious in his Behaviour to that Person afterwards, but repairs the Damage or Inconvenience he has done him. *The Argument proceeds thus, that because we are to repair our Injuries of Men in the Exercise of our Repentance, we are therefore to do so in respect of God likewise.* But this is not a general Truth even in its reference to Men, an Injury may be in such a matter, as exceeds our Ability either to restore or compensate for, and we cannot imagine that the *Repentance* should be unacceptable for not performing an impossible Term, supposing the Instance of *David*, for his Murder of *Uriah*, *which* we are certain was *true*; and he against whom the Injury was acted, may remit it, not insisting on a Satisfaction upon that account, and then there is no Obligation thereto. But what have we that we can offer as a Compensation to an infinite Majesty to repair the Offence thereof? or where does he require a Satisfaction of us as the means of Pardon or Remission from him? But then if the Parallel should hold, that because Men must compensate one another for the Injuries done them, therefore they must do so to God likewise, seeing Compensation does consist of [illegible] return[illegible] Honour or Profit to the Detrimen[illegible] and thereby satisfying f[illegible] longed to it, it would fol[illegible]

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not only for the temporal part of the Punishment of Sin, but for the whole Guilt and Punishment of it; which is a Conclusion they will not allow in Honour to Christ, though they have no such true regard thereto. From whence it appears, that this part of the Baptist's Sermon of Repentance has no more reference to the Romish Satisfactions than the former Places of Scripture have.

Another Place is 2 *Cor.* 7. 11. *Where the Apostle among other good Fruits of a holy Sorrow, that worketh Repentance, puts Revenge in the Words of* Bellarmine. Now this Revenge he makes to respect the past time, and to be the same with Satisfaction, or a Severity upon our selves, whereby we compensate the Divine Justice for the Injury of our past Sins. But if we take Revenge here (*τὴν ἐκδίκησιν*) in a great consent of the Roman Authors for the Excommunication of the Incestuous Person, which the Apostle denounced himself in the former Epistle, *chap.* 5. 3, 4, 5, &c. And which always had this Designment in it, (besides the Vindication of the holy Doctrines of Christ's Church by such an Instance upon the Transgressors of them) to reclaim the guilty Persons by a moderate Infliction or Chastisement upon them, as our Apostle expressly acquaints us in the same place, *ver.* 5. *That this is for the Destruction of the Flesh, that the Spirit might be saved in the day of the Lord Jesus:* I say, if we take this Revenge in this sense, as we are justified in so doing by very many of the Roman Communion, then it had a future Prospect [illegible]endment or Reformation, and was not inflicted [illegible]sion to Divine Justice for any part of the Pu[illegible] Miscarriage, which indeed, that it [illegible]ount, is against their own Do[illegible] Satisfaction lies open to

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none till after the Exercise of *Repentance*, being only the Benefit of such Persons as already are in a State of Grace and Divine Favour; but this Revenge was Antecedent to *that*, upon a Person that then had no Disposition for *it*, or was in the Custom and Habit of his Sin. But then if we may not interpret the place in this reference to the Excommunication of the incestuous Person, with such an Harmony of learned Men, I do not see but it still has the same prospect to afterwards, and was performed as a means of their Amendment, and not an Act of pure Punishment, such as Satisfaction properly is: for every word of this whole Text looks forwards to their Improvement in some Vertue or other. This Correption of the Apostle did excite more Vigilance in them, a stronger Indignation and Disdain of Sin, a more sensible Fear & Caution against it, and a more intense Purpose to refrain from it, and it made them act a certain Revenge upon themselves to cut themselves short in their lawful Enjoyments that they might obtain an Advantage of Vertue by reducing their sensual Appetites, and bringing their Bodies into a better Compliance by that means, and this is only a due Prudence, the more to secure us in the Morals of a Christian Life, which must be allowed by all People, and their Practice too, to chastise themselves by Works of Penance, proper Abstinences and the like, while these are accounted only as a Discipline, and not Satisfactions for the Penalties of their Sins.

The last place insisted on to this Purpose is 1 *Cor.* 11. 31. *If we would judg our selves, we should not be* [illegible] Which the Roman Writers thus explain and [illegible] upon, *If we should duly exercise our selves in* [illegible] *Penance, Alms, Fastings, and other Severities* [illegible] *Bodies, we should thereby compensate* [illegible]

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malties of our Sins, and prevent them in the Effect of Divine Justice. But this is a plain misapplying of the place which does not relate to judicial Acts or pure Punishment, but to fatherly Corrections, or Chastisements, only having this Purpose in them, to render Men better, and reform them thereby; as evidently appears from the following Verse, *But when we are judged we are chastned of the Lord, that we should not be condemned with the World.* The natural Exposition of the Text is this, if upon a due Inquiry into our selves to know the Propensions of our Natures, and the actual Miscarriages we have been guilty of in our easy Compliance therewith, and so oppose them with more Caution, and preclude all Advantages they may have against us by a stricter Guard over them, and frequent Abstinences to abate the Principle of them; if we do thus, and obtain a Christian Temper in our Spirits in the Efficacy thereof, we shall quite prevent the Chastisements of God, as being already Partakers of the Design of them, and having no need of such an Admonition and Discipline upon us.

Another Argument that *Bellarmine* urges for his Satisfactions is from the Parallel of the Jewish Sacrifices in the *4th*, *5th*, *6th* Chapters of *Leviticus*, where they are described of a different Value and Estimation, according to the Measure of the Fault. And *these he proves to have been a Compensation for temporal Punishment, because else they would have been frustaneously instituted, seeing they did not expiate the eternal Punishment and Guilt of Sin.* And now allowing this Notion of Legal Sacrifices, yet that Penances should have the same efficacy to compensate for temporal Punishment, because these Sacrifices [illegible] and Regard to Christ, [illegible] had such a Vertue [illegible]ce. Different Penances,

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sances or Degrees of them according to the Exigence of the Distemper, so as to be the best Remedies, and the most effectual Cures thereof, we do not deny; but these have no Relation to the old Sacrifices, nor is there any reason to conclude a common Effect or Operation between them, the one being the Institution of God for what Purposes he pleased, and the other only the Contrivance of Men, though not without their proper Advantage in the due Use and Exercise of them. But to speak the truth of the matter, these were only typical things both Sacrifices and Satisfactions, and did only take away legal Defilements, that such as had been polluted therewith, in this means might again be admitted into the Tabernacle, and the publick Service of God there, which otherwise they were to be deprived of; as the Apostle testifies, *that they only sanctified to the purifying of the Flesh, and that they did not purge the Conscience of the Offerers from dead Works*, which is only attributed to Christ's Sacrifice, *Heb.*9.13,14. But it may be demanded, If this was the only Effect of them, and there was no remission of Immoralities by them, or Sins against the Law of Nature, but only Transgressions of positive Precepts, that a positive Punishment, or temporal Inconvenience should not be inflicted on them, how were the Worthies of the old Testament exempt and purified from their Sins? Just as we are in the Efficacy of Christ's Sacrifice which was to be offered for the Sins of the World, and which was then offered in the Intention of the Son, and the Acceptation of the Father; they were exempt from all the Guilt of Sin, in the means on their side of Repentance *and Faith in this Sacrifice:* And the whole belong to *these Dispositions* in their Mind. I observe from the People of

they ſacrificed in the greateſt abundance, yet had their Sins ſtill charged upon them, enjoying no other Advantage therefrom, but only the Eſteem of a legal Purity, and the Liberty of their Temple-Service, and free Commerce with one another, which elſe they would have been debarred of. And whenſoever God promiſed Remiſſion of Sins, it was to theſe Qualifications of Faith and Repentance, and not to the material thing of offering a Sacrifice, which nevertheleſs might reprieve them from ſome temporal Judgment in the Divine Deſignation, as it related to the Oblation of Chriſt. Neither were theſe Sacrifices vainly inſtituted, according to *Bellarmine*, though Remiſſion of Sins was not purchaſed by them, becauſe they were expreſs Repreſentations of the Sacrifice of Chriſt, and did excellently inſtruct the pious People of thoſe Times in the Notion and Faith of him. So that the Sacrifices under the Law, as they were only typical things both of the Sacrifice of Chriſt, and the Compenſation thereof to the Divine Juſtice for the Offence of our Sins, and were neither Compenſations themſelves, nor had any Remiſſion belonging to them, except only in a civil Regard of Legal Impurities, they cannot be Proofs of this Doctrine of Satisfactions if there were any reference between them.

The Argument founded upon Merits, that becauſe we [illegible] deſerve eternal Life, we can therefore ſatisfy for [illegible] Puniſhment of our Sins, which is leſs [illegible] only one-falſe Doctrine for the [illegible] I ſhall not need to enlarge [illegible]moniouſly to the Roman [illegible] eternal Life is ſtiled [illegible]6. 23. and aſcrib- [illegible]y of Judgment: [illegible] Reward, as *Matth.*

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Matth. 20. call the Labourers, and give them their Reward. And when it is expreſſed a Crown of Juſtice, 2 *Tim.* 4. that Reward muſt be explained of the Divine Goodneſs, which propoſes ſuch an ample Return to our imperfect Labours, ſo much above the Equivalency of them in a commutative way; and that Juſtice muſt be referred to the Promiſe of God, by which he is obliged to perform his Word, that had no other Reaſon but his own Bounty, and infinite Goodneſs.

Thus I have endeavoured to lay down the true ſenſe of thoſe Texts of Scripture which the Romaniſts bring for their Satisfactions; which all reſults into this general Doctrine, That the Favour of God is always obtained, and his Judgments diverted in the exerciſe of a true Repentance: this is that which ſtops the Vials of God's Wrath towards any People, not a Compenſation to Divine Juſtice, which is impoſſible for any Creature, and is only the purchaſe of Chriſt's Blood, but a true Change and Converſion in themſelves. A moſt compaſſionate and merciful Father, after the more gentle Methods of Precepts and Doctrines, and ſecret workings in our Spirits, often inflicts ſore Chaſtiſements upon us to excite us by a kind of Violence to a Reformation by that means; and when he has diſciplined us into this Habit, and advanced a Chriſtian Diſpoſition in us, he then removes thoſe Scourges from us, which have now accompliſhed their Deſign, and purged away that vicious Matter that was the cauſe and occaſion of them. So that theſe temporal Puniſhments or Afflictions are taken off, not after the manner of Satisfaction, but by way of Diſpoſition or change of Temper in our ſelves.

And as to Works of Penance, which are either means of Repentance, or Effects and Signs of it, ſeeing they may be ſuch great Advantages to the repreſſing of our ſenſual

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ſenſual Appetites, and affording us a more eaſy conqueſt of our ſelves, there can be no Objection to them, whether they be voluntarily undertaken, or by the Authority of a Goſpel-Miniſter who has the care of Souls committed to him, if they be not ſuch as are repugnant to the true Service and Worſhip of God, or having no foundation in his holy Word, but only being the Commandments of Men, would make a Will-worſhip in the obſervers of them; and if they be not magiſterially enjoined without a due Prudence or relation to the Exigency they are deſigned for. Thoſe three Inſtances muſt needs be admitted if they be diſcreetly applied, Prayer, Faſting, and Alms, as being of great efficacy to the promoting of a Chriſtian Temper in our Spirits. Faſting will bring us into the government of our Bodies, that our Vertues will be more attainable by us; and giving of Alms in the more repeated Exerciſe thereof, when we more converſe with the Joys and Thanks of relieved People, will advance us to a Diſpoſition of Charity and Chriſtian Affections in our Souls: And Prayer not only procures a more liberal Aſſiſtance of Grace with us, but in the more frequent practice of that Duty, raiſes our Spirits above Senſuality, and the World, and begets an Heavenly-mindedneſs in us. But then ſome of theſe cannot be Works of Satisfaction which are defined laborious Works, being the moſt joyous Employments we are capable of; what can be a more pleaſurable Action than converſing with God in Prayers, and Praiſes, and Thankſgivings to him, or in frequent Study and Contemplations on his Word? And what can afford us a more comfortable Reflection than to redreſs the Miſeries of our indigent Brethren, and help them to ſome ſhare of the Enjoyments of this Life? That Perſon to [redacted] theſe Performances are irkſom and grievou[redacted]

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not to be reckoned as a Christian, but to have lost the proper Instinct of a Man through some ill Courses or Behaviour. And even Fasting it self, and those other Austerities in our Apparel, being clothed with Sackcloth and the like, so often mentioned in Scripture, have a spiritual Comfort and Joy in them, as being either the means of a sincere Repentance, or the Effects of it, tho they be so ungrateful to the Body. But however they are no Satisfactions for any part of the penalty of Sin, but only Advantages to repent of it, and remove the Judgments that belong to it, as we attain in the use of them to a more vertuous habit and Disposition in our Natures.

And now having shown against the Doctrine of Satisfactions, that there is no Proof of it in Scripture, *viz.* That Men can compensate by any Afflictions, or voluntary Penances for any part of the punishment of their Sins, which is an unreasonable Assertion in respect of mere Men, as well as derogatory to the Redemption of our blessed Saviour; it manifestly follows, that none can satisfy for the Penalties of other People, or acquit and release them, which must be done by an overplus of Satisfactions, or a performance of more than is requisite upon their account. Yet seeing the Romanists do maintain this unreasonable thing, that Men may exceed in their Satisfactions, and so found a Treasure of the Church, as they call it, which the Governours thereof, especially our holy Father the Pope (to speak in their phrase) have the power to apply as they please. I shall also consider those Texts of Scripture which they produce for the Redundances with as much Brevity as may be.

And the first is *Col.* 1. 24. where the Apostle *I now rejoice in my Sufferings for you, and fill up which is behind of the Afflictions of Christ in my Flesh*

his Bodies ſake, which is the Church. *Bellarmine* complains upon this Place of *Chemnitius*, and other Proteſtants for affirming of the Catholick Writers (as the Roman Party ſtile themſelves) as if it were a Doctrine of theirs that there was ſomething wanting to the abſolute Fulneſs of Chriſt's Satisfaction, which he calls an impudent Lie, and declares that none of their Writers can be alledged for it, they all maintaining in a great Agreement, the Satisfaction of Chriſt to have been of infinite Value, and a full Atonement not only for the Sins of one World, but of Millions more, if there had been ſo many, and that all manner of Sin, and all kinds of Puniſhment are expiated by it, that which they aſſert being only this, that the Sufferings of the Saints may be an Acceſſion to the Treaſure of Satisfactions in the Church, but are not requiſite to ſupply any Defect in Chriſt's Paſſion. And they were to be thanked for this Juſtice to our Saviour, if their Practice did not contradict it, for if they believe this ample Sufficiency, may this Redundancy of Chriſt's Satisfaction [illegible] they then run [illegible] and why [illegible] their uncertain Penitence [illegible] their Pardons and Indulgences [illegible] ever ſeeing he [illegible] how ſome of them [illegible] which can only be [illegible] ſtice. Thus [illegible]

The Apoſtle [illegible] *did invite the Church* [illegible] *Paſſion* [illegible] *ſufferings of Paul* [illegible] *but that Chriſt* [illegible] *Paul* [illegible] *dy, or the Church* [illegible]

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pose he means that which was to be a Stock for Indulgences, and the Discharge of temporal Punishment. Now what can be more plainly spoken as to the Defect of Christ's Sufferings, and that a Sufficiency in all Respects is made up from the Saints, which is the sense of their other Authors, only expressed with more Decency, that indeed through an Influence of Divine Grace in the Purchase of Christ, we can satisfy for the temporal pains of our Sins, and that we may do more than is requisite for our selves upon that account. Now this being such a Repugnancy to the Apostle in abundance of other Places, cannot be his meaning in this, that he should join any thing else, as a Completion to the Atonement and Satisfaction of Christ's Sufferings, or suppose a want in them. His Doctrine is this, there being two sorts of the Sufferings of Christ expressed in Scripture, one personal which he submitted to on the Cross for the Redemption of his Church, and which was there compleated; others, which he still sustains in his faithful Members, whom he has a Sympathy and fellow-feeling with, and which he shall always be concerned in, to the end of the World: I say, there being these two sorts of Christ's Sufferings, the Doctrine of the Apostle in this Place is in relation to the latter of them, that he most willingly did engage in his share of the Afflictions of faithful People for the Benefit of the Church, to confirm them in their Christian Habits of Faith, and Patience, and Resignation to God by his Example. And that these Afflictions being sustained by the Members of Christ, and for his Name are reckoned to him, is very evident, not only from the Sentence of the last day upon uncharitable People, *I was an hungry, and I was thirsty, and I was in Prison, and ye ministred not unto me*; but from many other places. Thus our Saviour spoke from Heaven, when

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our Apoſtle was a Perſecutor of the Chriſtians, *Saul, Saul, why perſecuteſt thou me?* Acts 9. 4. And ſo it is ſaid concerning *Moſes, that he eſteemed the Reproach of Chriſt greater Riches than the Treaſures of* Ægypt. And the Apoſtle likewiſe after his account of the kinds of their Afflictions, 2 *Cor.* 4. 10. *We bear in our Body the Mortification or Sufferings of the Lord Jeſus.* And again, 2 *Cor.* 1. 5. *As the Sufferings of Chriſt abound in us.* And that his Afflictions were a ſingular Advantage and Edification to the Church, he himſelf tells us more than once, *Phil.* 1. 12, 13, 14. *I would ye ſhould underſtand, Brethren, that the things which happened unto me, have fain out rather to the Furtherance of the Goſpel; ſo that my Bonds in Chriſt are manifeſt in all the Palace, and all other Places; and many of the Brethren in the Lord, waxing confident by my Bonds, are much more bold to ſpeak the Word without Fear.* And ſo again, 2 *Cor.* 1. 6. *Whether we be afflicted it is for your Conſolation and Salvation, which is effectual in the enduring of the ſame Sufferings which we alſo ſuffer; or whether we be comforted, it is for your Conſolation and Salvation.* Where the Apoſtle plainly informs us of the Effect of his Afflictions, that it was not to exempt his pious Brethren from ſuch like Chaſtiſements in their own Perſons, (which is the account of Satisfaction) but to encourage them thereto, and inſpire them with more Reſolution under all the Hardſhips of a Chriſtian Life, by the Example of his Conſtancy, which well explains the End of his Afflictions in this place to the *Coloſſians*, that they were for the Edification of the Church in ſome of the Vertues of their Heavenly Profeſſion, whether Faith or Perſeverance, or any other proper [illegible] a Circumſtance; and both the Expreſſi[illegible] of this ſenſe. And very many of t[illegible] are content with it, which *Bellar*[illegible]

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to be natural enough for one Acception of the place: and if ſo, if it may be expounded another way, then theſe Satisfactions for other People are no neceſſary Inference or Deduction from it. And 'tis very obſervable that where he aſſerts his own ſenſe, he only does it upon a Suppoſal of the thing in Controverſy, that becauſe the Apoſtle was willing to promote their Advantage in all the Reſpects that he was able, as one muſt conceive of the Author of that Sentence, *I would gladly be ſpent for you*, therefore he communicated his Sufferings to the Expiation of the temporal Guilt or Penalty of their Sins. But might not one as well conclude concerning Merit, that becauſe he was deſirous to be beneficial to them in every thing that he could, therefore he merited eternal Happineſs and Glory for them? Ought it not to have been proved firſt of all, that he could do either of theſe, or that he could profit them in other Inſtances, than only by confirming and building them up in their holy Faith, which we allow, and no more? By this kind of Argument one might maintain the moſt extravagant things, and aſſure ones ſelf of all thoſe Advantages that the Charity, or Chriſtian Affection of any Perſon would be willing to procure for him, whether they be poſſible and expedient, or no. This therefore cannot be underſtood as a Proof of Satisfactions for other People, but only imports thus much, that the Apoſtle was very joyful to endure the hardeſt things, and accompliſh his Proportion of thoſe Afflictions that ſucceſſively are to be undergone by the Company of faithful People, or Members of Chriſt to the end of the World; he was glad to endure theſe, for the ſake of Advantage and Edification that might redound from to the Church. To which is parallel, and explained in the ſame manner, [illegible] other pla[illegible]

Apoſtle, 2 *Tim.* 2. 10. Therefore I endure all things for the Elect's Sake, that they may obtain the Salvation which is in Chriſt Jeſus with eternal Glory: and alſo 2 *Cor.* 12. 15. I will very gladly ſpend, and be ſpent for you, *viz.* That he would cheerfully part with all that he had for the Procurement of their Salvation.

Another Place is *Epheſ.* 5. 1, 2. *Be ye followers of God as dear Children, and walk in Love, as Chriſt alſo hath loved us, and given himſelf for us an Offering and Sacrifice to God for a ſweet-ſmelling Savour.* Thus one of them comments upon this place, That as Chriſt being the Head of his myſtical Body, in the effect of his ardent Charity, offered up himſelf for his Members; ſo ought every Member upon any needful or important occaſion, even ſacrifice it ſelf for its Fellow-Member. And what if we ſhould yield all this to be contained in our Chriſtian Charity, that after the Example of our Saviour, we ſhould be diſpoſed even to die for the procurement of ſome greater advantage to our Brethren, which is no more than the Doctrine of the Apoſtle, 1 *John* 3. 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us; and we ought to lay down our Lives for the Brethren:* Does it therefore follow that it can only be by way of Satisfaction for the penalties of their Sins, and upon no account of their moral Good or proficiency in a Chriſtian Life? But then if the parallel ſhould be exactly inſiſted on according to their Interpretation, ſeeing Chriſt ſatisfied by his Death for the whole guilt and demerit of Sin, it muſt then be allowed that in our Death for our Brethren we alſo ſatisfy in the ſame latitude, not only for the temporal puniſhments [illegible] but the eternal Guilt and penalty of it, which [illegible] their own Doctrine. For the [illegible] be propoſed to

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to our imitation, who was God as well as Man, and in the exercise of his Divinity did perform abundance of things; but only he is proposed to us in the Actions of his humane Nature, the admirable Sanctity, and moral Perfections which he exemplified in his whole Behaviour. But however, altho we are obliged to lay down our Lives for the Brethren in some signal Instance of their Advantage, yet this is not the Scope or Doctrine of the Place, but only the Sincerity of our Christian Affections to one another, that as Christ by his voluntary Oblation and Sacrifice of himself for our Sins, did afford the highest Example of an intense Charity; so we should be hearty and unfeigned in our Respects to our Fellow-Christians, *Love as Brethren, be pitiful and courteous*: And thus the Writers of the Church of *Rome* do generally explain it.

Another place for these vicarious Satisfactions, that the effect of any ones Sufferings can redound to others, is *Gal.* 6. 2. *Bear ye one anothers Burdens*: Which that it relates to that particular sort of Charity, that consists in a candid Interpretation of one anothers Actions, and not censuring them in the hardest sense or construction of them, is very manifest from the Context both before and after: That we set up a Tribunal of Equity for one another, and make all the Condescensions that we fairly can as to any Misbehaviour any Person has been guilty of, his Circumstance might have rendred him more liable to it, or the natural habit of his own Body, and [illegible] not secure from the like Instance our selves [illegible] phrase of the place then may be this, th[illegible] a great deal of Patience to bear the [illegible] ple, to be candid and favourable in [illegible] and not to use Severity upon them [illegible] of a due Charity, (not to mention

duce one to Repentance, whereas the contrary Method would exasperate and harden) is the accomplishing of the Law, and will obtain the most lenity to our selves, if we should happen according to the liableness of humane Nature to be overcome by any Temptation. This is the true Exposition of the Place, as it lies with the Context, and how much it relates to Satisfactions one for another, let any one judg.

Another Argument is drawn from the Communion of the Saints. We are taught (says *Bellarmine*) *in this Article, that all faithful People are mutually Members, and one living Body: and as living Members do assist one another; so the Faithful in like manner do communicate their good things among themselves, especially those which being superfluous to one, may be necessary or profitable to others.* But the Communion of Saints does only require a mutual Sympathy and resentment among them, or a kind of Partnership both in Grief and Joy, and all the Accommodations of this Life, when the afflicted Circumstance of any of our Brethren stands in need thereof, that they should all be affected just as any of them are, and make their Possessions a common Treasure or Store for them; and that they should likewise communicate as much as they are able, their spiritual good things, their Knowledg, and Counsels, and Christian Admonitions to a holy Life; but that they should transmit their proper Actions to one another, is unconceivable, and against the Logick of all Men, as that the Effects of an undoubt- the Constancy and Fortitude of the blessed A- ld be reckoned to any other Person as their . And this they confess in respect of Me- which cannot be communicated; ffering should be more, being ances, I cannot perceive.

Indulg. lib. 1. cap. 3.

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[illegible] the Person of Christ Jesus, who was God and Man in one Person, and therefore these should first have been [illegible] in regard of the highest Saints, that an Overplus of their Merits above the Merit of their own Sins is available to them, and not supposed it as a certain Principle. But it may be he thought he had done this before in some other place of his many Volumes, which is as hard a task as any novel or upstart Doctrine of the whole Popery.

Now upon this head of the Communion of Saints, they bring two Places more; the first is 2 *Cor.* 8. 14. *that by an Equality that now at this time your Abundance may be a Supply for their Want, that their Abundance also may be a Supply for your Want, that there may be an Equality.* Now the Romanists to interpret this Place, as if the Corinthians intermitted their Liberality to the indigent Jews, were to receive such a Supply of Prayers, and Satisfactions from their Jews, as was wanting in [illegible] for carnal, according to the Apostle's Term 1 *Cor.* 9. 11. If the Gentiles [illegible] for spiritual things, their [illegible] for carnal things.

[illegible]

may transfer his Acq[illegible]ents to another, and not only temporal things, but spiritual. *From this*, says *Bellarmine*, *it plainly follows that one may satisfy for another, and that the Sufferings of some may be applied to other People.* But this is a violent and forc'd Usage of the place; here is nothing to carry ones thoughts to this Commutation of a different Kind or Recompence of spiritual for temporal, but they are plainly temporal on both sides. The meaning of the Apostle is apparently this, (there being no certainty of these worldly Possessions, which make themselves Wings and fly away, but he that is now furnish'd with abundance of them, and so enabled to relieve others, may shortly be reduced to so much Indigence, as to stand in need of Charity himself, and so on the contrary) that the *Corinthians* abounding ἐν τῷ νῦν καιρῷ, in this present time should administer to the Jews, who were then wanting, that in case there should happen a change of Circumstance; and they both placed in opposite Fortunes, the Jews might again assist the *Corinthians*, not only from the Obligation of Christian Charity, but common Justice. Commentators refer this to a Famine in *Judea*, which might quickly be over, and so they in a Condition of giving Alms, and not receiving. And now if there be this interchangeable Charity, or mutual Beneficence among Christians, what does that concern Satisfaction? or how does it follow that some pious People should compensate in the Measure of their Sufferings for the [illegible]ty of others Sins? which is their Inference from [illegible]. And that place to the *Romans* 15. 27. is no [illegible] this Argument, *If the Gentiles have been [illegible] spiritual things, their Duty is [illegible] things.* The Recom[illegible]ings, and to be applied not

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not to the Benefit of Satisfactions, but to the Doctrines of Salvation, and the ineſtimable Treaſure of the Word of Life, which the *Gentiles* firſt received from the preaching of the *Jews*, and which well deſerved ſuch a return as this. But then ſuppoſe that the Place ſhould be meant of a Retribution of ſpiritual things, which they wanted for thoſe temporal things wherein they abounded, yet why ſhould theſe be Satisfactions? are there no other ſpiritual Bounties which a pious and grateful Soul can remunerate a ſecular Kindneſs, or Beneficence withal? Have Prayers no Value or Effect in them? Are holy Inſtructions, or Improvements in the ſacred Science of the Scriptures of Truth, and Examples of Vertue copied therefrom, of no Benefit to any Perſon, ſo that they may recompenſe a ſmall Contribution of the good things of this World? Thoſe that underſtand this place with *Bellarmine*, of ſpiritual returns for temporal things, do define theſe returns by Prayers and Suffrages for their Alms-Givers, or Benefactors, of whom a certain Author ſets down a long Catalogue.

Another place which they bring from this Article of the Communion of Saints for the Eſtabliſhment of Satisfactions one for another, is *Pſal.* 119. 63. The Argument whereof only depends upon the Latin Verſion, *Particeps ego ſum omnium timentium te*; I am a Partaker with all thoſe that fear thee; but the Hebrew Word is חבר, which we better render in our Engliſh Bible a Companion; *I am a Companion of all that fear thee.* Which only argues the Prophet's converſe to have been with pious Men, and proves him alſo to have been ſuch at the ſame time. But what if we ſhould allow their Latin Verſion, are not there many Effects and Offices of Charity, which all good People participate in, a mutual Reſentment of one anothers Circumſtances, and moſt

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most hearty Applications and Addresses unto them, and Prayers to God to accomplish our Desires, which lies beyond their power. Prayer to them for the Communion of faithful People which is set forth in the Revelations of God's Word: but must we needs run to the unscriptural thing of Satisfactions for the full Importance and Intention of it? This is adding to the Oracles of God, and the saying of things we find there: what the Consequence must be, let them consider who do so.

Another Place is 2 Cor. 2. which they form their Argument, *The Apostle remitted the due Penalty to the incestuous Person, whom he had excommunicated for that grievous Crime, upon the Entreaty and Intercession of the* Corinthians. Ver. 10. *To whom ye forgive any thing, I forgive also, for I forgive any thing to whom I forgive it, for your sakes forgive I it in the Person of Christ.* Now from hence they conclude, *that we may be delivered from the Penalties that belong to our Sins by the Sufferings of other good People, as these are applicable to our account.* But first of all, supposing Prayer to be a laborious Work, as they define Satisfaction, which being the transport of our Souls to Heaven, cannot come under that notion; here is no mention of the *Corinthians* Prayers in this matter: indeed he remitted this publick Censure, or shortned the time of it, *for their sakes*, or for their advantage, that perhaps they might not grow proud of themselves, or contract a hardned and uncompassionate Temper towards any Brother by that means, but it no ways appears that he did this at their request. And besides, if they had addressed him in this behalf, it could not have been reckoned as a Satisfaction, which was then offered to the Apostle, and not to God, against wh[illegible]

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jury of Sin especially redounds, and to whom a Compensation is chiefly to be rendred. But however that this was a Discipline of the Church, to lead this Person, and all the Members of that Communion to a true Reformation and Holiness of Life, and not a *Satisfaction* upon him, or to be performed by any other Person upon his Account, *which* has no respect to a future Amendment, is very evident, that assoon as it had *this effect* upon him, it was then relaxed, and he exempt and delivered from it; *ver.* 6, 7, 8. *Sufficient to such a Man is this Punishment*, &c.

And that last Argument of theirs, that God vouchsafed many Advantages to some for the good Works and Merits of others; as for the Piety of *Abraham* he spared *Lot*; and for the Uprightness of holy *David* almost all the Kings of *Judah* after him, who were abundance of them very ill Men; and several times at the Instance of *Moses* he rettieved the whole People from sudden ruine. And therefore this regard to vertuous Men being allowed in the Dispensation of his Benefits, which is evident from the Scriptures, why should it not be admitted in the pardon of temporal Punishment? And 'tis certain that God has signified this regard to pious Men by more Examples than these, and not only in the collation of Advantages or Benefits, but in the remission of punishment too; but then this was not done in the purchase of their *Merits*, *which* none can possibly arrive at, nor by way of Commutation, or one satisfying for another, which none could ever do upon his own account, but it wholly proceeded from the immense Goodness and infinite Affection of the Divine Nature to Mankind, which takes hold of any occasion of their Benefit, or free exertion of it self towards them.

Thus

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Thus I have done with thoſe Texts of Scripture, *that* either *Bellarmine* or any other of his Communion, *that I* know of, produce for *Satisfactions*, whether *they* be ſuch as are performed by any Perſon for himſelf, or being a redundancy on that account are applied to other People; and I hope ſufficiently made it manifeſt that they bear another ſenſe than what theſe Authors have put upon them.

I ſhall now in the laſt place with as much brevity as may be, ſhew the Original of theſe Satisfactions, how they began, and were eſtabliſhed in the Church. In order to which we muſt, firſt, obſerve the antient Diſcipline of the Church, that thoſe who were guilty of any notorious or greater Offences were always removed from the Communion of it, and were to undergo a long Excluſion and ſtate of Penance, before they were admitted into it again, which might be a proper means of a true Repentance in themſelves, and both a teſtification thereof, and a determent to other People from the like Miſcarriages (as I obſerved before.) The time of this Excluſion was often long, according to the nature of the Offences. The great St. *Baſil* in his Canons of Eccleſiaſtical Cenſures, preſcribes a Penance of fifteen years to thoſe that had been guilty of the Sin of Adultery, before they were to be admitted into the Communion of faithful People, as to all the advantages thereof, both of Prayer, and the holy Euchariſt: and thoſe who had committed the leſs inſtance of that Sin with an unmarried Perſon, which is ſtiled Fornication, were not ordinarily to partake of theſe Advantages till after a Penance of ſeven years: And ſo other Sins, as they were eſteemed of an higher Nature, or were more influential upon other people from the quality of the Perſons acting them, had a proportionable Penance [illegible] them, which was always longer and more ſevere, [illegible]

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it was subjected in any of the Orders of the Priestly Function, than when it related to Lay-people, as we might produce many Canons to this purpose concerning Drunkenness and the like; nay, those things that were always reckoned inoffensive, and no matter of Censure at all in Lay-people, when admitted by a Clergyman, were adjudged to great Penalties, as to play at Dice, or enter the Theater, and publick Spectacle, with the like; the pious Fathers of the primitive Times being of opinion, that these were Indecences to the holy Character, and not consistent with the Sacredness of it; or which being allowed in such Persons would be too much an occasion to those Vices that are commonly the Effects of such Liberties.

Now these Penances, as they were allowed to none, or none were capable of the Benefit of them, but those who were disposed for the Grace of Repentance to relinquish their evil Courses, and no longer persist in them; so they were accomplished by several steps or gradual advances above one another.

Can. ad Amphy. 75.

The first was called the Station of weeping (τὸν προσκλαυσιν) without the Port of the holy Oratory, where the Sinners were obliged to stand, not being permitted to enter therein, and entreat the Prayers of the happy partakers of that Priviledg, which they often did with flouds of Tears in a just resentment of their Offences.

The second step was the place of *Hearing* within the Port, and which extended to the Station of the *Catechumens*, whether they were *those*, who being willing to become Christians from a Pagan State, did only apply for a due Information in the Faith and Morals of that Heavenly Profession; or *those other that* being arrived at a competent notion and knowledg thereof,

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thereof, did desire, and had a right to the Sacrament of Baptism: and here the Penitents were used to stand only partaking of the Word preached, and then departing with the *Catechumens*, not being allowed to join with the Faithful in the Church-Liturgy or Common-Prayer.

The third was the place of Subjection or Submission, (ὑποπτωσις) to which were appropriated the penitentiary Acts, as it is rendred by Translators who were very skilful in this Discipline, *Pœnitentia*, and the Verb ὑποπιπτειν, *pœnitere*. The Areopagite explains this of a kneeling down, by which the Penitents submitted themselves to the Presbyter, who was appointed to have the charge over them, without all question for a relaxation of their Penance, that they might sooner come into all the benefits of Church-Communion. But it is more probable that these Acts of Homage were performed to God, and were the effects of a true Contrition. Now these Penitents of this Station were further promoted in the Temple, but only participating of the Exposition or preaching of the Word, departed also with the *Catechumens*, when the Church began their solemn Devotions. Eccles. Hierarch. cap. 3.

The fourth Station was as it were still a farther Advancement in the Oratory, where these Penitents were conjoined with the Assembly of the Faithful, and imployed in Prayer with them, though they were not admitted to the holy Table, or the Communion of Christ's Body, and most effectual means of applying the saving Benefits of his Passion to us, which was to be at the Discretion of the Minister, when he conceived that in the Degree of their Repentance they were qualified for it. And this is the Sense of that frequent Expression that the Penitents of this Order were

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ceived into Church-Communion, χωρὶς προσφορᾶς (κοινωνεῖν χωρὶς προσφορᾶς) that they had the Priviledg of Common-Prayer with thoſe faithful People who were not under any Church-Cenſure, but were not admitted to a Participation of the Sacrament with them. For whether this *Oblation* relate to the bleſſed Sacrament it ſelf according to the Opinion of *Zonaras* and *Balſamon* in many Places; or to thoſe Gifts that were uſually offered upon the holy Table by every Communicant at the time of receiving, it ſtill carries the ſame Senſe, ſeeing thoſe that were reſtrained from the Concomitants of the holy Euchariſt cannot be ſuppoſed to have enjoyed the free Uſe and Benefit thereof.

For the further Illuſtration of theſe ſeveral Degrees, or Stations of Penance, I ſhall tranſlate two Canons of Saint *Baſil*, which will both confirm the former account I have given of them, and alſo render that more obvious. The firſt is the *75th* of the firſt Epiſtle to *Amphilochium*. "If any have defiled himſelf with "his half-Siſter either by the Father or Mother's ſide, "permit him not entrance into the Houſe of Prayer, "till he refrain from that abominable Practice, and "after he's come to a due Apprehenſion of his fear-"ful Sin, let him *lament* three whole years at *the* "door of the Sanctuary, entreating the Devotions of "them that enter, that in an earneſt, and Chriſti-"an Compaſſion, they would every one ſupplicate "the Lord for him. After this let him be received to "*the Station of Hearing* for three other years; and "in the Solemnities of the Church, when he has heard "the Heavenly Inſtructions, and Doctrines of the Go-"ſpel, then diſmiſs him, as being unworthy to be a "Partner in their Devotions. And afterwards, if he "requeſt theſe with Tears, and Weeping, and Addreſs

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" to God in a due Contrition and Humbleneſs of Spi-
" rit, afford him *the Station of Subjection* for other
" three years. And when he has ſhown the proper
" Fruits of a hearty Repentance, let him be admitted
" to *the Prayers of the Faithful*, without the Privileg
" of an Oblation; and then conſorting two years with
" them in their holy Devotions, let him approach to
" *the Lord's Table*, and a free Participation of the Be-
" nefits thereof.

The other Canon is the 81*ſt*. " Seeing many upon
" the Incurſion of barbarous People, have ſhamefully
" violated their Chriſtian Faith, either by adhering
" to magical Rites, or partaking in the Heathen Sa-
" crifice, or ſwearing by their Gods, whether Idols,
" Sun, or Stars, or the like, let their Diſcipline be ac-
" cording to the Canons of the antient Fathers. Thoſe
" that offer themſelves to the Gentile Cruelty, and be-
" ing overcome by the unmerciful Uſage and Tor-
" ments thereof, ſuch as almoſt make a Neceſſity in
" humane Nature, to yield under them, and ſo are
" drawn to an Abnegation, let them be excluded
" three years *in the place of Weeping*, and then only
" admitted to the *hearing* of the Scriptures for two
" more, and let them be three years in *the Station of*
" *Subjection*, or in the ſpecial Acts and Exerciſe of
" Repentance, ſuch as may moſt demonſtrate the Sin-
" cerity thereof, and then received to the *Communion*
" *of the Faithful*, as to their Devotions and publick
" Prayers. But thoſe that have betrayed their Chri-
" ſtian Faith, without this Violence or Impreſſion up-
" on them, in more Freedom of their depraved Will,
" let them be removed from any common Action
" faithful People three years, and be in the
" *hearing* for two, or only have the

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" Word preached, and in the *Place of Subjection* for three
" more; and then being conjoyned with the Assem-
" bly of the Faithful, as to the exercise of their common
" Devotions for three years, let them then come to the
" Communion of the blessed Sacrament of Christ's Body.
Where we may observe to reconcile this Canon with the seventy third, that this holy Father was of Opinion, that a Sacrificing to *Demons* in the Heathen Notion of them, as supposing them to be middle Deities, and to have some share in the Government of the World, which perhaps in those less removes from a state of Paganism, might consist with some imperfect Acknowledgment and Faith of Christ, that he was a Superiour Mediator to them; I say, this Father was of this Opinion, it may be upon these Reasons, that a sacrificing to Demons, was less in the Balance of Sins, than an *absolute Denial or Renouncing of Christ*, and therefore to *this* he prescribes a perpetual Weeping and Exclusion, from the higher Benefits of Christian Assemblies, their common Devotions, and *holy Eucharist*, *which* he does not allow but at the hour of Death to such Persons when he thinks upon Belief of the Mercy of God, it may be administred and afforded to them, whereas the Penance to the other was only for a certain time.

And these Penances were not so necessary either as to the Measure or Continuance of them, but either the Bishop, or some Presbyter authorized by him, could relax them, and contract the time of them, which they often did upon the Evidence of a true *Penitence*, when these had obtained their just [illegible] upon any Person; for in regard to *this* they had a Discretionary Power assigned to them in several Councils, which is also contained in the Authority of the Bishop, either to remit some part of the Penance, or even

even dispense with *one Station* of it, as the Repentance was more demonstrable by the Consequent Fruits of Holiness and Vertue redounding therefrom. And it was likewise very usual in the Approaches of Persecution, as well as in case of extream Sickness, to receive the Penitents into the Peace of the Church, though they had not accomplished their course of Discipline, and afford them the blessed Eucharist, and confirm them against their Sufferings, by the extraordinary Graces of that Sacrament. And these Remissions only related to Canonical Censures, and not a judicial Punishment of Sin to which Purpose they are now applied by a sort of Christians, who stile themselves Catholicks, though directly contrary both in this and many things else, to the sense of the first Fathers. Concil. Anchy. can. 5, &c.

Now these Penances or Church-Discipline, as they are proper to subdue the sensual Affections, both by rebating the cause of them in our Natures, and advancing a more cautious habit in our Spirits against new Lapses, or compliance with them, when we must suffer such Severities upon that account; and are also effectual to preserve other People from such Enormities upon the same reflection that these must be expiated in a long scene of Shame and Sufferings; which circumstance of Shame, in respect of many Tempers, is the strongest Inducement to renounce or forsake any thing: I say, as these Penances are expedient to these purposes, as I observed before; so likewise they are absolutely necessary in regard of abundance of People, who would perfectly resign themselves up to their own sensual Appetites, and wholly live [illegible] stronger Principle of humane Na[illegible] restrained by this means, [illegible]

olence upon them at the first may afterwards grow through Custom, into a voluntary Behaviour and free Exercise of their Christian Vertues. Although all People sufficiently know the moral Law, as to the principal Duties of it, that being written upon their Minds, as well as revealed in ten Precepts; and *there* is no Difficulty concerning this, but only as *it* falls in more intricate Circumstances some times, which are called Cases of Conscience, and which by the Art of some Men are made more and more intricate too, than ever can happen in humane Life, yet neither the Reasonableness of their known Duty according to the temper and Faculties of Man, nor the Threats of eternal Misery to the Neglect of it in the other World, being at such a Distance, can preserve them in the Practice thereof. And therefore there were always Censures in the Church upon this Advantage, or Necessity of them, which were first *established* by our Lord himself, *Mat.* 18. 17. And often practised by the Apostles in an extraordinary manner, so as to be attended with bodily Torments, that Men by this means might be forcibly kept from Sin, through a present Shame and Punishment upon it, who would be less wrought withal in a long Prospect of eternal Ruine, and that they might be thus accustomed to the material Exercise or Action of Vertue, which at last would become a Habit in them, and the result of their choice. And I doubt not but these Censures [illegible] fully practised in the Primitive Church, [illegible] thousands to a strict observance of their Christianity, and a temper of Vertue in their Spirits, [illegible] otherwise have continued loose Persons [illegible] whole Life time. Such an Advantage [illegible]

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reſtoring of primitive Diſcipline be in our Church, as it would reduce us to a more Chriſtian State, and remove that Libertiniſm, and diſſolute Living that is among us.

Now theſe Penances being ſo beneficial as they were, and ſuch an Advantage to a Goſpel-Holineſs, began to have too high Expreſſions beſtowed upon them by ſeveral of the Fathers, that *they could atone, or ſatisfy for Sin*; *appeaſe the Lord*, and *appeaſe the Judg*; and that *both the Offence and Penalty thereof could be redeemed and expiated by them* *: though they meant no more than that they were an occaſion to free Creatures to forſake Sin, and arrive at ſuch a diſpoſition of Vertue and Religion as muſt needs be acceptable to God, and had no foundation of Puniſhment in it, and therefore to derive theſe Benefits to ſuch People as were under the power of their evil Habits, they often recommended this pious Diſcipline above the proper Efficacy of it, which does not conſiſt in the bare Action as though that had any merit belonging to it, but in its Influence upon the Mind, as it tends to the Reformation of that Principle, and the acquiring of a better Frame and Diſpoſition in it. But however ſuch Expreſſions as theſe are the only ground that the Romaniſts have from primitive times for their Satisfactions, which they ſo contradict in their Doctrine about them. The Fathers well under- [redacted] to be Medicines of a vitious [redacted]iſfaction, if any one pleaſe, [redacted]andal of ſome wicked [redacted]ation in the matter, [redacted] which were only [redacted]es when they con-

* Chem. Exam. p. 2. p. 205.

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concluded, that they had wrought a true Repentance, and performed the Cure they were set upon; but they were applied there at the Punishment of Sin, as if they could discharge a certain Proportion or Share thereof, that is the temporal Penalty that belongs to it. This is a novel Doctrine of the Catholick Church now adays, that is only denominated from one City or Archbishoprick; but was not known in the truely antient and Apostolick Church, which was dispersed over all the World, and maintained a perfect Harmony in every part. And as these Satisfactions did but start up in some late Centuries; So tis likely they were never so explicitly treated of, till the thirteenth, in which the subtile Doctor lived who expresly makes them Expiations for past Sins, and, if possible, is more subtile about them than other things.

Bellarm. 3 part. Quest. 14. art. 1.

Thus we see how this only true and infallible Church is changed from the Primitive Faith, and the Doctrines of the first Fathers. I wish we may preserve our selves from it in such particulars as these, and in the Spirit of Meekness, communicate with one, who acknowledging her self liable to be mistaken, yet is *well* assured, that she is established as to all her Doctrines, and Usage or Discipline, upon the Scriptures, and the concurrent Sense of the *first Fathers*, *who* as they were nearer the blessed Apostles, or contemporary with them, by which they could better [illegible] Institutions; so being such self-denying [illegible] were, are better Authors of any [illegible] to be trusted or relied upon, than [illegible] chants in Religion, or those that [illegible] it in all their Sanctions, which [illegible]

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ſucceſsful in, and having laid ſuch a platform of Secular Greatneſs, and ſuch a power of Indulgences or Pardon of Sins, without the trouble of Contrition for them, makes the only Inducement (that I know) to become Proſelytes to that Church, which is ſo little Apoſtolick for thoſe reaſons.

THE END.

ERRATA.

Pag. 536. lin. 19. for *Principle*, read *Spirit.*
550. lin. 22. for *ſore*, read *ſome.*
574. lin. 12. dele *likely.*

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine CONCERNING *PURGATORY.*

PART I.

IMPRIMATUR.

Sept. 19. 1688. *Guil. Needham.*

THE Council of *Trent* shews her Artifice and Subtilty in no one Point desin'd by her more, than in her definition concerning *Purgatory*, which, tho she propounds for an Article of Faith, (and that a most important one) yet her Wisdom has thought fit to give no description of it, but leaves it to her Prelates and Priests to tell what it is, and in what Extent to be believ'd.

Again, Tho she Prefaces [illegible] with a pretence of a *Purgatory* establish'd [illegible] cording to the Doctrines [illegible] tions of Primitive Fath[illegible]

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her own Injunctions about it, she is pleas'd to pass by the Scriptures, and oblige her Bishops to be careful to have it preach'd too, and believ'd by all the Faithful, not as founded in Scripture, but as it has been deliver'd by holy Fathers and Councils. It seems (whatever the later Defenders of it may have found out) that Holy Ghost which directed her, assur'd her of a much better security from Tradition, than foundation in the Scriptures. But was not this Infallible Council all this while much more cautious of her own Honour and Ease, than careful of the Souls of her Proselytes, whose Faith she thus exposes to the uncertainty of Man's Representations? What if any Priest should trump up *Origen*'s old *Purgatory*, he may produce a much fairer pretence for it from Antiquity, than can be produc'd in vindication of the present *Roman Purgatory?* and let him but make it appear to be as beneficial to the Churchmen, and there can be no doubt but it *shall* be allow'd to be as necessary to be believ'd by the Church.

Decret. de Purgat. in initio.

Amongst the Ancient Writers, we meet many strange and unaccountable Fancies this way, and there seems to have been a general Notion amongst them of a *Purging Fire:* But then this was as different from the present *Papistical Purgatory*, as the present Time is, from the Time to come, or as that, which is to purge some only, from that which is to purge and purify all Men: For theirs was a Fire which was suppos'd to burn out at the Day of Judgment, and through which not only Venial Sinners, and such as are defective in some part of satisfaction, but also the purest Saints, Prophets, Apostles, Martyrs, nay, the holy Virgin her self, was imagin'd to endure and pass through: And this *Purgatory* is abundantly prov'd out of the Fathers by *Bellarmine* himself. So that if the Opinion of holy Fathers must guide their Faith;

Bell. de Purg. lib. 2. cap. 1.

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Faith; or if they are to believe now as the Fathers believ'd in this particular, they muſt have not only a very implicite, but according to *Bellarmine* himſelf, a very groundleſs and erroneous Faith; ſince he explodes theſe Imaginations of the Fathers for ſuch. But to come more cloſe to the Buſineſs in Hand, tho the *Trent Doctors* were ſo nice and tender in their Canons, yet we find them more couragious in their Catechiſm, where amongſt the Articles of their Creed they not only number *Purgatory*, but alſo define or deſcribe to us what it is, *viz.* A *Purgatory Fire*, by which the Souls of the Faithful, after ſome determinate Torments, are purg'd; or, as the word *Expiare* more properly imports, in which they make ſatisfaction and amends to God's Juſtice for the failures which they had not time to repair in this Life; and ſo become qualify'd to enter thoſe everlaſting Manſions, into which nothing that is defil'd ſhall enter. And no doubt it muſt be upon this Authority that *Bellarmine* ſo confidently maintains the puniſhment of *Purgatory* to be the puniſhment of Fire, ſince the Council of *Trent* no ways defines it to be a Fire in her Decree about it. As to the place of this *Purgatory*, whether it be in the Heavens above, or in the Earth beneath, we as yet hear not one word; now for this they are to relie upon their Confeſſors, and how they will be able to reſolve what the Church Repreſentative preſum'd not to meddle with, I leave them to judg that can take a view of thoſe irreconcilable Imaginations ſome of the later of the Fathers and Schoolmen had concerning this Particular. For my part I cannot but wonderfully miſtruſt the Inſpiration, which is pretended to have directed theſe holy Fathers to believe, and propoſe to be believed, on pain of Damnation, a Place, of which they dared not to give

Bell. ibid.

Catech. ad Para. de quinto Sumb. Art. pag. 52.

Bell. de Purg. lib. 2. cap. 10. Parag. certum eſt quarto.

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any manner of account at all: Since there is scarce any one Text either in the Old or New Testament, where we meet the word Fire, but what with some fetch or other their Arguers apply to, and interpret of their *Purgatory*; must it not follow that this Council really mistrust'd the Explications of their own Expositors, that it was satisfy'd *Purgatory* was not intended in, or asserted by those places, since notwithstanding all of them, she hath avoided defining it to be a Fire? Perhaps indeed such a particular assignment of Place as we meet defended by the Cardinal and others, was not so fit for an Infallible Synod to assert; yet since she pretends that her Faith hereof is grounded on the Scriptures, methinks it might well become her Infallibility to have asserted as much as is, according to their own Principles, to be deriv'd from Scripture; and if that be any thing at all, it must be both that it is a Fire, as *Bellarmine* infers from 1 *Cor.* 3. 15.— *shall be sav'd so as by Fire*; and also that it is a place under the Earth; since almost all of them reason for it, from these words,— *to whom every Knee shall bow, of things in Heaven, in Earth, and under the Earth*: Concluding those *under the Earth* can be none but the Souls in *Purgatory*; for at last, if it be no Subterraneous Prison, what Impudence must it be thus to abuse and misapply this Scripture? So that without misrepresentation, I hope, we may aver, that the Popish Article in this Point, is this, That there is a Subterraneous Place, where after this Life the Souls of the Faithful do abide for some time, till chastis'd with the Torments of its Fire, they have paid Satisfaction for such Sins as they had not satisfy'd for in this World, and which Satisfaction may be hastned, by the Prayers of the Living; since the one is the plain Doctrine of their Catechism, and the other a necessary Inference from

Bell. quo supra.

Phil. 2. *ver.* 10.

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from those Arguments from Scripture which we our selves believe their *Purgatory*. And therefore we may observe, that the main Doctrine of a state of Pain (for that is as inconsistent with the Scripture as any) which the Doctrine of *Purgatory*, *Indulgences* and *Masses* for the Dead, builds all this Doctrine of *Purgatory* upon, is not one with the Doctrine and Practice of the Church of *Rome*: unless it be a part of their Tradition, which he that has undertaken the Patronage of this Cause may further search and examine, and out of which he may be prov'd by the Confessions of the Church. Now then we of the Reformed Church of *England* do not particularly believe that a *Purgatory*, but do absolutely deny that there is any such state at all of Punishment or Torments after this Life. We acknowledge but two States, the one of the Faithful in Heaven, the other for the Unrighteous and Impenitent in Hell: and this we maintain. First, because the Scripture speaks of no more but these two. Secondly, because the Church of Christ has never been represented under other Types than these two, *Moses* and *Triumphant*. They do necessarily exclude this third *Purgatory* Church, which is neither *Moses*, because it consists of Saints, and freed from the Cares and Troubles of this World; nor *Triumphant*, because Sinners and afflicted with the most exquisite Pains and Torments. Secondly, We reject their *Purgatory*, because it is no other than a Dream and Delusion of Man's Fancy and Contrivance, without the least shadow or countenance of the Holy Scriptures to support it; much more, to bring out plain and clear Scripture to recommend and enforce it for an Article of Faith, and this is that we undertake to make good at present. Now can we more happily discharge this Performance, than by a close En-

ter with our Adversaries, and by laying open the dark Obscurities they depend on, and discovering with what weak and impertinent Misapplications they abuse the Scriptures, fondly ensnaring their own Souls, and other Mens.

The Author I shall the more purposely examine shall be the *Catholick Scripturist*, who as he is the latest, so we may expect to find him the most profound and prepar'd; amongst forty Popish Points boast'd to be made apparent in Scripture, we may certainly expect to have this of *Purgatory*, which is of such incomparable Use and Accomplishment for the Churches Grandeur, most irrefutably display'd and laid open. Now then the Method he observes in proving it from Scripture, is this, first, From Principles of Scripture, necessarily inferring such a *Purgatory*. Secondly, From several express Texts which prove a *Purgatory*.

We shall therefore follow him in the same Method;

First, Discover the Impertinence of his pretended Principles.

Secondly, Shew the Insufficiency of the Texts alledg'd, and that, with this advantage given him, that where we find his judgment and knowledg in the Scriptures failing, (which I assure you labours under many great Infirmities) we will help him with the Texts urg'd and insisted on by those of better Judgments and Knowledg, of his own Party.

Cat. Script. 25. Point of Purgatory.

The first Principle he pretends from Scripture, is this, That there are Scriptures which teach, that after the Sin it self is forgiven, there do remain some Pains still due, even to that Sin, and therefore consequently infer a *Purgatory*, because that Man to whom the Sin is forgiven, may Die before he has paid those pains in this Life.

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But may not that Man who has read those Passages of the Prophet, *He has born our Griefs, he has carried our Sorrows; he was bruised for our Iniquities, and wounded for our Transgressions.* And again, *The chastisement of our Sins was upon him:* Wonder what Scripture there can possibly be, which teaches us that there are Pains and Sorrows due for Sin, not comprehended within Christ's Sufferings, but such, which even after his full Pardon and Remission granted to us, must actually be born and satisfy'd for in our own Persons. Why this he attempts to make out by these two Instances. Isa. 53.

First, That Original Sin, tho it is effectually wash'd away in Baptism, yet the Infant Baptiz'd is still obnoxious to Death, after such Remission, which is the Punishment due to that Sin. Cath. Scrip. 25. *Points of Purgat.*

Secondly, From what we meet with in the 14th Chapter of *Numbers*, where God tells his People, *That tho he had forgiven them their Sins according to his Word, yet that they should not see the Promised Land,* ver. 32. *But their Carcases should fall in the Wilderness.* Ver. 33. *Their Children should wander in the Wilderness forty Years, and should bear their Fornication, until the Carcases of their Fathers should be consumed in the Desart.*

Now the answer to both these Instances, is clear and obvious: For, first, They speak only of such Punishments, as God for their Transgressions inflicted on the Living in this World, and therefore to infer hence a Punishment necessarily to be inflicted on the Dead, must be Irrational. For, secondly, God may no doubt inflict a Temporal Punishment, as he did on *David*; either as a condition of his Remission, or as an outward Admonition and Mark of our Iniquities for all Generations, whereby to deter and affright them from the like misdoings, and yet this no ways argue a Satisfa-

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from whatever in Sense a Temporal Punishment: or that where no positive Punishment is ordain'd for Sin, Death must undoubtedly be due by way of a Satisfaction for our Sins, which must unavoidably be paid, either here or hereafter. What? Because God hath entail'd Death upon all for a Testimony and our own Remembrancer of our Parents disobedience in this Life, therefore there must be a *Purgatory* for Satisfactions hereafter. Is Death a Satisfaction for our Original Sin? Then how comes it with Love by Baptism before Death? Or again, Because according to the degeneracy of Man's Nature, such an innocent Papriz'd Infant may die, Is it more rational to say with this Scripturist, it died for a Satisfaction due to our Original Guilt, which remains after our Remission by Baptism, or to say it died according to the Disposition and Appointment of God, who has made Death a continual Memorandum of that Original Guilt? The Scriptures indeed tell us, that *Death came through Sin, and hath so pass'd upon all*; but they tell us withal, that for a good Christian, such as we may believe a Baptiz'd Infant to be, *to die is Gain*: to be sure they say no such thing as this Scripturist would teach us, to wit, that for some Sins forgiven, and remitted to us through Christ's Blood, there remain some after-pains, for a Personal Satisfaction payable by us in another State. Death no doubt is the consequence of that Corruption which our Parents have deriv'd on us through their Disobedience; but by no means a satisfactory punishment for their Transgressions. And therefore, secondly, Tho God in the same Breath tells his People, *They shall bear their Fornication in the Wilderness forty Years*, in which he told them he had forgiven them their Sins, yet this proves not that it was upon the

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for their Dutie & Loyaltie,

the account of any remaining Sin [illegible] afflicted them forty Years in the Wilderness [illegible] fers, (for let him answer me how a Man [illegible] Years, could be a just Punishment for the Sins of God, against whom they had been almost [illegible] ly) but that in this Life God would [illegible] humbled, and kept in forty Years Trials and Difficulties for a Curb and Bridle to their Inclinations, and in the mean time those who died in the Wilderness [illegible] Promise of Forgiveness, no doubt had it in their Faith, even in the Bosom of *Abraham*; and therefore our Expositors will teach them that these Tribulations and Punishments, wherewith God sometimes afflicts us in this World, are to keep us humble, and dependent upon his Goodness, to remember us continually of our Miscarriages and Iniquities, and so increase our Repentance and Submission, but no Satisfactions or Recompences to compleat the ultimate discharge of our Debts to his Justice. And therefore certainly it must be the greatest wonder in the World, to hear a Man that pretends to be a Father of the Children of Christ, and one of the Priests of the Lamb, conclude with this *Catholick Scripturist*, that because God threatned the Fathers to punish their Posterity so severely in this Life, because these were the Terms and Particulars upon which he had remitted their Iniquity, therefore it must be reasonable to infer the Fathers themselves, who obtain'd a Promise of Remission before Death, should for a time, nay, *forty Years*, says our *Scripturist*, be tormented in Purgatory, or that they could not be [illegible] without undergoing the Pains of a middle State. For all that I see, he may as well conclude Treason [illegible] the *Worship of Images*, from this place [illegible] as any the least pretence of a *Purgatory*.

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fore it will not be worth the while to follow him through the reſt of his Inſtances, ſince they all tend to the ſame end, and ſhew only that there was a preſent Puniſhment accompanying an eternal Remiſſion, which was purely in the Juſtice of God to inflict or abate according to his free Mercy, it relating only to this Life; but tell us nothing, that ſuch Puniſhments were ſo due to the Divine Juſtice in another World if not undergone in this, that it could not be ſatisfied without them; this certainly muſt reflect on the All-ſufficient Sacrifice of our Redeemer, whoſe Blood is the Propitiation for our Sins, and therefore as his Principle is without Goſpel or Divinity, ſo muſt the Purgatory founded thereon be without Scripture or Divine Revelation.

Cath. Script. pag. 337. His ſecond Principle from Scripture is this, "The "Scriptures teach that there are venial Sins, *i. e.* ſuch "Sins as are light and trivial, which, tho they deſerve "ſome temporal Mulct, yet no eternal Torments, and "therefore he that dies impenitent in them can't go to "Heaven, becauſe nothing that is in the leaſt defiled can "enter therein; nor to Hell, becauſe he deſerves not "thoſe everlaſting Burnings; therefore a third State "there muſt be, even Purgatory, where he may in "ſome ſenſe be purged, and through his own Satisfaction "in enduring its Torments, prepare and qualify himſelf "for Heaven. What incomparable reaſoning is here! which ſets a Man above the Satisfaction of Chriſt's Merits, his Sins being too ſmall to need his Expiation, which finds Remiſſion for a Man dying in Impenitence, that contradicts the whole Current of the Goſpel, which teaches us without Repentance there can be no Remiſſion; and again, to fix a Purgatory, calls in queſtion the Juſtice and Equity of God himſelf, who hath pronounced by his Holy Spirit, that he that ſhall offend

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in the least of his Commands [illegible] Disciple, and that certainly is a [illegible] his Glory.

As to the Infamous [illegible] wives perserving the [illegible] denying, and [illegible] grounds they went upon [illegible] to us, whether God, [illegible] by his Holy Spirit [illegible] them or no, is not material [illegible] such venial Sins as he [illegible] tence nor Circumstance [illegible] *feared God* in that Action, [illegible] they did so, *he provided for them*, [illegible] And of *Rahab* it is recorded, [illegible] *Works, receiving the Messengers*, [illegible] *another way, after she had sent them*, James 2. 25. By which we may conclude they [illegible] doing; but how it proves them [illegible] Transgression, when God himself [illegible] formance, I profess I cannot apprehend. I [illegible] bold to aver, that had there been any [illegible] tion, or sinful Falsification, God would never have approved, much less by his Holy Spirit commended and rewarded them. These indeed are two of those Transactions which we are to believe well done, because God himself has vouch'd them to be such, but we can take no measures from such dark Proceedings which remain so unaccountable; and now how even Venial Sins could be thus meritorious, as to obtain God's express Favour, particular Approbation, nay Rewards, will take up our *Scripturist* another labour to make out. In the mean time let us go on and see with [illegible] Stupidity he toys and trifles with the [illegible]

Denunciations of Christ himself: *Mat.* 5. 22. *Whosoever is angry*, says our Saviour, *with his Brother without a cause, shall be in danger of the Judgment; and whosoever shall say unto his Brother, Racha, shall be in danger of the Council; but whosoever shall say, Thou Fool, shall be in danger of Hell Fire:* here our *Scripturist* is very pompous and triumphant, and from the pretence of three kinds of Punishments, very confidently proclaims three kinds of Sins, amongst which venial are one, which he will have to merit only a Temporal Punishment, whereas now our Saviour is most serious here in representing the Terrors and Punishments, threatning all the Works and Fruits of our unlawful Anger even in the other World: But what wonder to see so blundering a Jesuit thus ridiculously insulting with such Straws, when the great Cardinal himself lays hold on such inconsistent Conclusions to establish his *Purgatory*? One would think nothing could possibly be more plain than our Saviour's Intention in this place, which was to shew, that tho' the Law of Man only censur'd and condemn'd the Murderer, yet the Divine Justice revealed in Christ, will pursue every disorderly Passion, every undue Motion and Operation of Anger, even in a capital manner in the World to come; to which purpose, as Murder was accountable to the Judgment, which had the cognizance of Capital Matters; so says our Saviour, *Whosoever is angry with his Brother without a Cause*, that is, is guilty but in the least degree, *shall be in danger of the Judgment: whosoever shall say, Racha, shall be in danger of the Council*, which inflicts a yet severer Punishment, *viz.* that of stoning; *but whosoever shall say, Thou Fool, shall be in danger of Hell Fire*; that is, the highest and most afflicting of all Punishments. Now what can be more plain, than that, as Murder is the highest and most

Rel. de Purg. lib. 1. cap. 8.

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moſt grievous of all the Effects of Paſſion and unjuſt Wrath, and that which gave occaſion to the Diſcourſe of our Saviour; ſo theſe three are repreſented in him as ſeveral degrees and approaches towards that greateſt Sin, not different kinds of Sins, as the Cardinal without the leaſt occaſion infers, but different degrees of the ſame Sin, and ſo conſequently the Penalties annexed to them not different kinds, but ſeveral degrees of the ſame Puniſhment, *viz.* all equally eternal, tho not all equally afflicting and tormenting. *Bellarmin* acknowleges that the Puniſhments inſinuated here, are ſuch as ſhall be inflicted in the next World, but by an inexplicable fetch, would have part temporal, *viz.* thoſe threaten'd to the firſt two degrees puniſhable by the Judgment and Council, and part eternal: but he produces no Reaſon for his Conjecture, nor indeed does any appear, unleſs it be theſe words *Hell Fire*, which tho I confeſs, they may be taken literally, yet our Saviour ſeems to uſe them here in a metaphorical way, with reſpect to the Terrors of *Hinnom*, which the Jews even then had in Memory, and by which 'tis probable he took occaſion to expreſs the exquiſiteneſs of the Puniſhment due to the higheſt degree, ſince they had no ſuch Puniſhment among them as burning in a light Fire: but ſince our Saviour here declares every degree to be Capital, why muſt not every degree be liable to an eternal Puniſhment? Did ever any Man reckon Venial Offences amongſt Capital Puniſhments? I will here refer our *Scriptwriſt* to one of his own Fraternity, *Maldonat* in his Comment upon this Chapter. [illegible] the Council, ſays he, that alſo comprehends [illegible] Puniſhments, nay ſuch, by which eternal [illegible] nified. I would fain know what Temporal Puniſhments are to be expected at the [illegible]

See Grotius upon the place.

but that it is there where this Sentence will be given, *Theophilact* apparently informs us, explaining the case of the Sinner in the second degree, who is *in danger of the Council*: in danger of the Council (says he) of the holy Apostles when they set judging the twelve Tribes of *Israel*. I doubt that Punishment will be of an eternal duration which they inflict. And therefore because I would refer them to the Authorities most allowable in their own Opinions, which may undeceive them in so weighty a Concern as the wrong meaning of the Scriptures, I must again send them to the same *Maldonate*, with another most applauded Champion of their own Fraternity, and that is *Suarez*, who plainly denies this Text to relate to *Purgatory*, and that for this reason, because 'tis mighty probable those three Particulars (*Judgment*, *Council*, and *Hell Fire*) intimate an eternal Damnation, which is greater or lesser according to the quality of the Offence. And then for the Cardinal's three kinds of Sins and Punishments, hear the resolution of *Maldonate* in the place before-cited, 'tis certain, says he, that not the kinds but the degrees of Sins are distinguished in this place, which three degrees Christ has here pronounc'd deserving the same infernal Punishment, tho not the same Weight and Severity of it.

Theophilact. in locum Ἐνοχος ἔσται τῇ κρίσει τῇ ἁγίων ἀποστόλων, ὅτε τὰς δώδεκα φυλὰς τῶν Ἰσραὴλ ἔμελλον κρίνειν, ὁ τοιοῦτος κίνδυνος τὴν ἀΐδιον ἐπάγει κόλασιν.

Suarez Tom. 4. in Thom. Disput. 46. S. 1. num. 13. pag. 557. Hic locus non spectat ad hanc Controversiam de Purgatorio, quia valde probabile est omnia illa membra (Judicii, Concilii, Gehennæ) significare aeternam damnationem, & pœnam majorem, vel minorem, pro qualitate delictorum.

Mald. in Mat. 5. Certum est hoc in loco peccatorum & pœnarum genera, non species distingui, quia tria peccata Christus eadem inferni pœna, licet non eadem gravitate, digna esse docuit.

I shall only admonish such Scripturists as these of these two things, and so leave them to a more impartial Reflection on their own Cause, 1. That it is very requisite they should agree amongst themselves about this Text of Scripture, before they lay such stress and weight upon it in so important a Point as an Article of their

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their Faith. 2. That they would remember that they are not only *Proteſtants*, but thoſe of their *own Order* which thus teſtify againſt them, how ſhamefully theſe have abus'd and diſtorted this plain Scripture.

And thus we come to his Convincing Words, his few and many Stripes, his Motes and Beams, his Gnats and Camels, which are the remaining ſupport of his Venial Reaſonings; to all which, I ſhall firſt, give this general Anſwer, and let our Scripturiſt make the beſt of it: That if thoſe Offences expreſs'd in theſe Terms, and which, for the manner of the expreſſing them, he concludes to be but Venial, are Sins indeed, then they muſt be a Tranſgreſſion of the Law of God, for without Law there can be no Sin. Secondly, If they are committed againſt any part of the Law of God, then they muſt be equally Obnoxious to the infinite Wrath and Judgment of God, with other Sins, which are expreſs'd in the moſt heinous manner. For, ſince the holy Apoſtle tells us, *Whoſoever ſhall offend in any one*, (tho the moſt minute particular of the Law) *is guilty of all*: Muſt it not neceſſarily follow, that ſuch a Minute Tranſgreſſor, muſt alſo be equally liable to the Puniſhments due to the whole Law? And then thoſe can never be made appear by Scripture to be other than Eternal; for tho God indeed, does not threaten an equal degree of Sufferings, to unequal Offenders, yet the *wages of* all *Sin*, is reveal'd to be *Death*, and that too Death Eternal; and we hear of no other Puniſhment for Sinners of what kind ſoever in the New Teſtament, but a *fearful looking for of Judgment*, *and Fiery Indignation*; but without timely Repentance, a final Excluſion from the Kingdom of Heaven. Our Scripturiſt indeed in[illegible] muſt be Tyrants, and cruel[illegible] Cath. Script. [illegible] 337.

ward our lighter Miſcarriages with Eternal Pains; but God's Juſtice has left no comfortable expectation for any Impenitent Sinner whatſoever, dying unrepentant, tho but in the leaſt of Sins; nor indeed do we find any thing offer'd by the Catholick Scripturiſt himſelf, to evince the contrary. To paſs by his Motes and Beams, which our Saviour calls ſo, only in compariſon with the more heinous Enormities of the *Phariſees*; can any thing be more Venial, than a few Idle Words? and yet if the Scripture the *Catholick* produces, may be relied upon, I dare aver, all pretence of *Purgatory*, for Venial Satisfactions, is altogether Ridiculous: *For I ſay unto you*, ſays our Saviour, *that every Idle Word that Men ſhall ſpeak, they ſhall give an account thereof in the Day of Judgment*: What can be the meaning of this Text, if not this, That every idle word not here repented of, ſhall be accounted for, at the Day of Judgment? And then where's your Purgatory-Satisfaction?

Mat. 12. 36.

He flutters next with his *many* and *few Stripes*, making the *many* ſignify eternal Puniſhment, but the *few* no more than two or three ſtroaks of a Diſcipline, or ſuch a ſhort Risk in *Purgatory* as may eaſily be bought off with a ſmall Preſent to his Confeſſor at the laſt Gaſp: But can any one be more fit for *many Stripes* than this Jeſuit, that bluſhes not to fool and trifle thus with the Word of God? Do not *Theophylact*, and all Divines (but thoſe that underſtand no Divinity) underſtand theſe Stripes, as the ſame in kind, but different in their number and portion? Does not [illegible] our plainly ſhew how he will require from [illegible] cording to thoſe Gifts and Capacities he [illegible] us with, that whoſoever offends or neglects [illegible] to his Will, muſt expect the very ſame [illegible] Juſtice, tho not in the ſame Degree?

†

to incite us to Sin againſt God, or neglect the opportunities of amendment in this Life, upon the confidence of Salvation through our enduring a few momentary Stroaks in another State? Cannot the Stripes be few and many, but they muſt needs be Temporal and Eternal? Did ever any Divine before this *Scripturiſt* ſuggeſt, if all were eternal, then they muſt all be equally many and numerous? What ſays *Thophylact* upon the place, "Let us be afraid, my Brethren, "for if he who knoweth nothing, is worthy "of Stripes, what ſhall become of us, "who knowingly offend? This was his Addreſs to the Doctors of the Church, and may admoniſh our *Scripturiſt*, that even an ignorant Tranſgreſſion of the Law expoſes us to the Stripes due to the Law, yea even to the ſame in quality, tho not in number, as is payable to the moſt knowing Offender: and therefore, tho this Catholick Scripturiſt's Underſtanding in the Scriptures can't much endanger him, tho he be in the rank of Doctors, yet he has great reaſon to beware leſt his affected Ignorance don't expoſe both himſelf and Followers to the greateſt Stripes; for my part, I ſee no other way for him to eſcape, but by his honeſt recanting ſuch wretched Diſtortions and Violations of the Scriptures, and ſo confeſſing, that, as the Scriptures enforce no ſuch Principle as Sins Venial, ſo neither do they eſtabliſh any ſuch Place as a *Purgatory* for their Expiation.

Cath. Scrip. Pag. 242.

* Theoph. in locum ἐδείχθη εἰ χὴ ὁ μὴ εἰδὼς γνοὺς, ἄξιος πληγῶν, τὶς ἀπολείψεται ἡμῶν τὸ γνόντας πληγηναι, ἢ μᾶλλον ἢ ἡμῶν ὁ διδάσκαλος ἦν.

And thus I come to his third Principle from Scripture which is this, The Scriptures teach us to pray for [illegible] they teach us there is a *Purgatory*. [illegible]ling in the Conſequence, as [illegible]y not, but that Prayer [illegible]m for

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for the Dead is of great Date and Antiquity, but we are sure *Purgatory* is never the less a Novelty for that; the Grounds the Ancients went upon in their Prayers for those deceas'd being altogether inconsistent with the present Circumstances of the Popish *Purgatory*. Every body knows what different Conceptions they had of the State of the Dead, some fancying, that tho they slept in Peace, yet they were detain'd in various Receptacles, out of which at the last day they should be removed, some sooner, some later, according to the Guilt and number of their Sins. Others conceiv'd, that tho they enjoy'd a present ease, yet there would a purging Fire flame out at the last day, which should try and purify, and through which both bad and good were all to pass. Now those who were led with such Imaginations as these, I hope, might offer up their Prayers for the happy Resurrection, speedy acquittal at the day of Judgment, and perfect Consummation of the Blessedness of them who were fallen asleep in the sleep of Death, without the least apprehension of a *Purgatory*, where even those which die in the Lord, are in continual Broilings and Torments: It is one thing surely to beseech God to be merciful in his last Judgment, and another thing to entreat him to grant a Relaxation, and deliverance out of present Torments; nay, nothing is more apparent than that the Ancients when they pray'd for those departed out of this Life, thought of nothing less than a *Purgatory*; for if we look into their *Liturgies*, do we not find their Publick Offices for the Dead fram'd in this manner, nay in these very words, "*Offerimus tibi Rationalem hunc cultum, pro in fide requiescentibus, majoribus, Apostolis, præcipue vero pro sanctissima Maria Deipara*, &c. We offer unto thee

"thee, O Lord, this our reasonable Sacrifice for them "that rest in Faith, our Fathers, Patriarchs, Prophets, "and Apostles, but more especially the most holy Vir- "gin. And therefore certainly here's no appearance of the Notion of a *Purgatory*, which not only deprives of present Rest; but abounds with such Torments as neither Prophets nor Apostles, much less the Holy Virgin, could, according to their own acknowledgments, be expos'd to. And indeed whoever takes a view of that short Chapter in *Epiphanius*, where he justifies the Church in this particular against *Aërius*, must conclude that Prayers for the Dead, and *Purgatory*, are no such reciprocal Principles, but that the one may be made without the least supposition of the other. His first and main reason for them is this, That they which are present at the Prayers, may hereby become assur'd that the Dead are not reduc'd to a Non-Existance, but still alive and in being with God himself: which is inconsistent with their Notion of *Purgatory*, which is this, That the Souls of the departed are therein detain'd from God's blessed Presence. 2. He not only shews it done to distinguish the faithful Servants of Christ from other Men, but also Christ himself, who is not to be prayed for, from the best of Saints. And when he reckons up the differences between Christ and those they pray'd for then, he describes them thus; He is God, the other Men; He is in Heaven, the other in the Earth, by reason of their bodily Remains detain'd there; he says not, by reason of their Souls detain'd in a subterraneous Prison, as no doubt he would have suggested, had that Church pray'd for their Dead with those Religious Appre[illegible]

Epiph. Haeres. 75. cap. 7.

Epiph. quo supra τί τότε φυλάττεσι, πρώτον μὲν τοὺς πατέρας, ὅτι οὐ ἀπολλύονται ζῶσι γὰρ ἐν ἀναμφέλικτῳ ἐν εἰσὶν, ἀλλὰ εἰσὶ, καὶ ζῶσι ἐν τῷ θεῷ.

Epiph. ibid. ἐν ὁ μὲν ἐν τοῖς [illegible]

which the present Defenders of it now do. For while we find that Prayers offer'd for the Dead are indeed profitable for them, tho they take not away all their Sins. Which shews that in his time they hop'd by them in some measure to remit, and take away the Sins of those for whom they pray'd, and consequently that the Prayers then made in the Church, had no resemblance at all to such as now suppose a *Purgatory*, because these neither respect nor extend to the Remission of Sins or Guilt, which is all obtain'd and perfected in this Life, before their coming thither; and therefore tho *Epiphanius* tells us they pray'd for the Wicked that God would extend his Mercy to them, yet it was the Mercy of remitting their Sins, and delivering them out of some Punishments they endur'd for a time for want of a full Satisfaction. And since the Just, such as Patriarchs, and Apostles, were alike mention'd with the Wicked, nothing can be more plain, than that they pray'd for the Dead without the least Apprehension of a *Purgatory*, and consequently that Prayer for the Dead does not [illegible]

for the Dead

no more, but [illegible]
they are which [illegible]
the Dead.

Now for this [illegible]
the first of which is this, [illegible]
baptiz'd for the Dead, [illegible]
are they then [illegible]
to clear a [illegible]
for the Dead? [illegible]
To what end [illegible]
Dead the [illegible]
reply, [illegible]
tory; and [illegible]
the Resurrection [illegible]
Again, May we [illegible]
tiz'd for the Dead [illegible]
offering [illegible]
self for the Dead, [illegible]
not ere Author [illegible]
Expositions of the [illegible]
thers, [illegible]
nius, Theophilact [illegible]
to assent it? [illegible]
Passion in such [illegible]
baptized with, Luke [illegible]
Ancient Church, [illegible]
what's all this [illegible]
a Man's person [illegible]
pro mortuis [illegible]
yet still how [illegible]
self in the Active? [illegible]
ons from others [illegible]
them shew [illegible]
used in this sence [illegible]

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that *Bellarmine* can do, because the Punishment of *Purgatory* in the Scriptures is called Baptism, as *Matth.* 3. *He will baptize you with the Holy Ghost, and with Fire.* But then this is only said, and not prov'd, and therefore why may not we reply, That that Speech of the holy Baptist, *He shall baptize you with the Holy Ghost, and with Fire,* denotes no more but such a Baptism which Christ fulfilled on Earth; and the word *Fire,* is only expressive of the Efficacy, and great Powerfulness of its Operation. *Chrysostom* explains it thus; and *Theophylact* after him, tells us expressly, when it was that our Lord baptized with this Baptism: What is the meaning of this, says he, *He shall baptize you with the Holy Ghost, and with Fire?* Why, the meaning is very clear; for he sent his Holy Spirit unto his Apostles, and the Fiery cloven Tongues appeared and rested upon them. And indeed nothing can be more clear, than that St. *John* here foretold our Saviour to be the Giver of the Holy Ghost: And that he would manifest his extrordinary Divine Vertue in a visible Miracle when he thus poured forth his Spirit in the shape of Fiery Tongues upon his Apostles. Here is no forc'd or Metaphorical strain; nothing but what many of the Cardinal's own Fraternity accord to. Thus *Maldonate* upon the place tells us, "Some indeed interpret this place of *Purgatory*; but there can be no doubt, but "by Fire in this place is meant the Holy "Ghost, for the Conjunction (&) is not "here to be taken as Copulative, but Ex-

Chrysostom in locum.
Theoph. in Lucæ tertium Caput versum 16. Τὶ δ' παῦλα δηλοῦσι. Τὸ δὲ Βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ καὶ πυρὶ, σαφὲς δηλον παντὸς. καὶ γὰρ τοῖς Ἀποστόλοις ἔπεμψε τὸ πνεῦμα, καὶ πύρινα γλῶσσαι ὤφθησαν μεριζόμεναι αὐτοῖς.

Mald. in *Mat.* 3. Sunt qui per ignem, hoc loco Purgatorium interpretentur sed dubium non est, quin per ignem, Spiritus Sanctus significetur; Conjunctio etenim (&) non est copulativa, sed explicativa. Quæ explicatio est addita, qualiscunque Spiritus communicatio, sed illa illustrissima, die Penticostes specie ignis quæ facta est, figu-

"plication

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"plicative; and this Explication is added to shew that "every ordinary Communication of God's Spirit is not "signify'd herein; but that most illustrious descent of it, "in a Fiery appearance in the Day of *Pentecost*. And "that the word, *Fire*, is only demonstrative of the "manner and fulness, of that Communication of God's "Blessed Spirit, may appear from Saint *Mark*, and Saint "*John*, both which express it only by *Spiritu Sancto*, "Holy Ghost. Nor is *Maldonate* alone in his Interpretation, for another of them also, *Ribera* in his Comment upon *Joel*, applies this of the Second of the *Acts*, and thus explains it; *Ye shall be baptized with the Holy Ghost*. "they were so far baptized "with the Holy Ghost (says he) that the "whole House was fill'd therewith; and hence (says "he) we understand that of St. *Matthew*, *He shall bap-*"*tize with the Holy Ghost, and with Fire*. I confess indeed, the Fathers sometimes apply the word *Fire* to another meaning; but then, not with respect to *Purgatory*, but the Fire of *Gehenna*; and notwithstanding the Cardinal quotes *Basil* for the other, yet besides a Man's own reading, *Toletus* tells us, that *Basil*, *Hilary*, and *Damascene*, all interpret it of Hell Fire.

Ribera Com. in *Joel* 2. *Numb.* 54, & 55. In tantum Spiritu Sancto baptizati sunt, ut repleretur tota domus in qua erant sedentes. Hinc intelligimus illud, *Matth.* 3. Ipse baptiz. &c.

Tol. in Luc. cap. 3. Sic ignem interpretatur *Basil*, *Hilarius*, & *Damascene*.

And as we have thus refuted the Cardinal's Proof, so shall we easily disappoint him in the Text it self; for why such Strains here, Metaphors, and Fetches? *Baptizari pro mortuis*, *i.e.* to do Penance, Sacrifice, Pray and Groan for Dead Men. *Salmeron* tells us, the reason why some make use of this Metaphorical Interpretation, is, because if the words should be taken properly here, there could be no solid Argument, whence for the Apostle to conclude a Resurrection, and we know the only reason for such Interpretations, is, the absurdity

Salmeron Com. in 1 Cor. cap. 15. disput. 24. Quoniam proprie.

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absurdity and impossibility of the Literal Sense. But is here really any thing of all this in the Case? Suppose some Men out of concern for those who died without Baptism, in a mistaken Zeal would be baptized for them, in hopes the Dead might perceive the benefit of their Vicariate Baptism at the Resurrection; would not such a Custom as this be a good Argument against such Men, that there is a Resurrection? Again, suppose there was such a Custom in the Church (and we can bring great Authorities to confirm there was) that the Catechumens, in all desperate Diseases, or upon a certain prospect of Death, when they were as to this Life (as we say) lost Men, to be look'd upon rather as Dead, than Living, used to receive the Baptismal Laver; and so *Baptisari pro mortuis*, be interpreted to mean no more, than to be Baptized for such as were accounted for dead Men: How would this weaken the Apostle's Reasoning? Must not an Argument pressed from such a Custom, rather convince such Men, that according to their own usage there must be a Resurrection; than destroy the strength of such an Inference? I shall determine nothing of certainty of so uncertain a Text (unless it be that it signifies nothing to a *Purgatory*); but thus much *Epiphanius* tells us, That it was in the sense of the first Supposition that Tradition had interpreted those words of the Apostle, *If the Dead rise not, why are they then baptized for the Dead?* And as to the Catechumens, that they by this their usage, declared for the Resurrection of the Dead. That the Apostle alluded to a particular manner of some Men, 'tis plain, by the way in which he expresses it, *Why are they baptiz'd for the Dead? And why stand we in Jeopardy every Hour?* By the one, referring to the manner

Epipha. Cerinthian. Hæres 28. Καὶ ταῦτα ἕνεκα ἡ παράδοσις ἡ ἐληλυθυῖα εἰς ἡμᾶς, φησι, ἡ αὐτου ἁγιον Ἀποστολον εἰρηκεναι. εἰ ὅλως νεκροι, &c. p. 114.

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of some particular Men: in the very Beginning of the general Affliction of a Christian Life, and Hope of the Resurrection: And therefore any Argument Obligation of praying for the Dead, [illegible] from such a particular Instance is but [illegible] glance at Prayer, I confess it [illegible] replies to this, is this, That [illegible] the Jews, and that our Saviour [illegible] to Reason them into the belief of a Resurrection [illegible] the old Custom of the Jews, who [illegible] Dead, than the latter Usage and Manner of Christians But is not this to answer one [illegible] How prepared the Carnal [illegible] Custom amongst the Jews is founded upon the Commands of God's Law in the Scripture. We may easily conjecture, by his finding it [illegible] Canon for it: and if such a Custom [illegible] ed upon the Law of God, the Cardinal [illegible] purpose, unless it be, to remember us of this Answer, that, Why are they baptized for the Dead? [illegible] only mentioned here, is an Argument [illegible] made use of by the Apostle only to illustrate the Truth of the Resurrection, no way declaring it a Truth, and Doctrine, approved here, and established by the Apostolical Authority. 'Tis more than probable that some of them, who had that Custom amongst them, yet still denied the Resurrection, because the Apostle does so pressingly, and with such vehement Intention of their own Custom, endeavours to convince them of the certainty of it; but then it must follow, that, to those words signify what they will, they can be no Argument for the Recommendation of what they signify to our use and performance, and so the Papists [illegible] ever from making out this Doctrine of Praying for the Dead, from this Scripture. Nor is this [illegible]

only as an Argument *ad Hominem* our own Conjecture, but such a one, as has the judgment of no less a Cardinal than *Baronius* to support it. And now is not this an admirable way of founding Articles of Faith upon such Scriptures, which they dare not trust the Fathers to Interpret, nor yet can accord in their own Explications about them.

Baron. Annul. Tom. 1. Ann. 57. §. 165, & 166.

But now it will be time to enquire, how much stronger the *Catholick Scripturist* is, in his other Text, which is this: 1 John 5. 16. *If any Man see his Brother sin a Sin which is not unto Death, he shall ask, and he shall give him Life for them that sin not unto Death.* As, when they find the word *Fire*, they presently discover the terrible Flames of *Purgatory*; so where ever they light upon the word *Death*, or *Dead*, they can immediately perceive that advantageous relief of *Praying for the Dead*. Was ever Text so manag'd, as our Scripturist has handled this? If he makes any thing of it, I think 'tis only this, that it treats not of Sins Mortal, and Sins Venial. *There is a Sin unto Death*, says the Apostle, *I do not say, ye shall Pray for it; and so we*, says the Scripturist, *never Pray for those whom we know to die Unrepentant; and this is the true meaning of the place.* Is this the true meaning? Then let me ask this Catholick Expositor, Do you Pray for those whom ye know to live Unrepentant? That is, Do you Pray for those very Sins, which ye know the Sinner has not Repented him of? Yes, that they do, if the Scripturist is in the right of it; *For they hold Prayer lawfully and fruitfully made, for all Sins whatever, during the Life-time of the Sinner.* But how this can agree with the true sense of the place, or be reconcileable with the Apostles meaning, whom he acknowledges to have taught us here, that there is a Sin unto Death, for which, he dares not say we shall Pray, let the *Scripturist* explain. What is

Cath. Scrip. pag. 247.

Cath. Scrip. ibid.

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is the true meaning of this place? when the Apostle insinuates, there is a *Sin unto death*, i. e. of that deadly provocation as shall never be forgiven, and therefore such as we can have no grounds to Pray for. He does plainly teach us we must not Pray for the Dead: when he speaks of a Sin not unto death, he does then as plainly justify us in our Prayers for the Dead. I know not the way of Breeding amongst the Catholick Fathers, but should a *Protestant* Sophister have inferr'd such a Conclusion from such Premisses, he would certainly have been soon hiss'd out of our Schools. Suppose the Apostle had spoke in the words of this Scripturist, (with which he thinks to salve up all) there is a Sin until death, and a Sin not until death; this would have inform'd us, that there remains no help by our Prayers in this World, for Final Impenitence; and so again, that we are to Pray here for the Penitent in this Life; but it must still remain a Mystery, how the Apostle should hereby suggest, or recommend to us Prayers for the Dead. What is the Apostle doing in this Chapter? Is he not endeavouring to excite and stir us up to Prayer, with the assurance that God will hearken to, and grant us our Petition if we ask any thing according to his Will? *Ver.* 14. Again, does he not here give an Instance what it is God is willing we should ask of him, and tell us, that if we see our Brother sin a Sin, yet if we experience withal, that he relents, and continues not obstinate and unrepentant in his Sin (which certainly brings Death, and shall be pardon'd upon no Prayers or Intercessions) we may pray for such a Sinner, and he shall be rais'd from the death of his Sin, and restor'd unto the Life of Salvation upon our Prayers: What's all this to Praying for the Dead? Does he not strangely manifest his extraordinary Knowledg in the Scriptures when we hear him interpreting this, that we may pray for all Sins [illegible] Sin of the Sinner, as a Reason why St. *John* [illegible]

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in this place intend Praying for the Dead, since every Novice can inform him that we are no more to pray for all the sins of the living, than we are to Pray for all the sins of the dead, if there be any force in these words of the Apostle: We may no doubt Pray for the Conversion of all Sinners upon Earth, and that God would give them a timely Repentance in this Life, but we must not pray for their Impenitence, or that God would forgive them their Sins Unrepented of; and this must be the Import of the Apostle's Expression, who tells us not, that we are to pray for such Sinners while living; or that we may not Pray for them, when dead; but only that he affirms not, that we may Pray for them at all. But is it not still more admirable, to hear the *Scripturist* proving Prayer for the Dead from this Text? Because the Apostle speaks of their Prayers who knew their Brother to sin not unto Death, that is, as he himself explains it, to have given Signs of true Repentance; which I warrant a Man can't give Signs of true Repentance till he is dead: the words are, *Who sees his Brother sin*, which must suppose, that he that prays, and the Sinner who is pray'd for, are both in the same state as to place, *viz.* in this Land of the Living: and I believe, no Man could have apprehended any thing of the condition of the Dead from this Text, but he that has no Life at all in his Understanding. Good God! may not a Man read his Bible all the days of his Life, without the least apprehensions of a *Purgatory* from such Scriptures as these be? Has not the *Catholick Scripturist* plainly destroy'd his own Undertaking, by appealing to such Scriptures, which as they prove no Prayer for the Dead, so do they, according to his own Measures, lead us to conclude, that there is no *Purgatory*. And thus much for his pretended Principles from Scripture inferring a *Purgatory*.

Cath. Scri. *in the same Page.*

LONDON,
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The TEXTS examined which Papists cite out of the *Bible* for the Proof of their Doctrine CONCERNING *PURGATORY*.

PART II.

IMPRIMATUR.

Sept. 19. 1688. *Guil. Needham.*

BUT we have not done yet, there remain still some ranks of more expert Foes, which are to with all the Wit and Artifice of the most accomplish'd *Bellarmine*, which may require some stay, tho give no great stop to the Conclusion of *Purgatory* in the Scriptures. These are manifold; two Heads, some out of the *Old*, some out of the *New* Testament; out of both which, with great Pomp, is proclaims there is a *Purgatory*. [illegible] of the Old, he makes his first, and most vigorous attempt out of the *Apocrypha*, a [illegible] he himself grants the [illegible]

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Witness of their Faith and Devotion. I shall not spend time now in examining such Proofs as those, which come not out of the Scriptures, but proceed to his more Canonical Quotations, whose Authority is allow'd by all sides. And first; Is it not very strange to find a *Purgatory* pleaded for out of the Old Law, which tho most expres and particular in all things relating to Prayers and Sacrifices, yet insinuates not the least Offices, for a deliverance out of that subterraneous Captivity? Have not many of their own Party doubted, and as many openly deny'd there was any *Purgatory* before Christ, and indeed does not the nature of the thing it self abundantly proclaim as much? for to what end should God enjoyn them thus to pray and afflict themselves, for those tormented in such a State, out of which there was no possibility of Relief or Redemption for them then, there having been, according to their own Principles, no entrance for any into Heaven before Christ? Again, after all their Sins were forgiven, which is the case of those in *Purgatory*, what hinder'd, but they were as fit for *Limbus Patrum*, wherein the deceas'd are supposed to have been then detain'd from the glorious Vision of God, which must have been Torment enough to every righteous Soul, as any other whatever. But to speak to the Texts themselves alledg'd for proof hereof, *Zech.* 9. 11. *As for thee also, by the Blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no Water*; is one of the strongest and most appeal'd to, and which *Bellarmin* concludes absolutely to refer to a *Purgatory*. But would it not be very expedient these Arguers should determine amongst themselves what is the true meaning of these words before they found an Article of Faith upon them? Was *Limbus Patrum*, where all the

De Purg. lib. 1. cap. 3. §. nonus locus.

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the pureſt Saints are fancy'd to have reſided with Peace and ſweet Contentment, ſo very like or agreeable to *Purgatory*, with all its fiery Pangs and Scorchings, as that God may have repreſented both in the ſame Words and Characters? That this uſe is, and has been made of this Text, to infer the one as well as the other, not only the *Cardinal* acknowledges, but *Becanus* alſo tells us that Catholicks commonly underſtand it either of *Limbus Patrum*, or our *Purgatory*: and one of their preſent Champions applies it directly to a *Limbus*; and then may not we with better reaſon conclude it alludes to neither of thoſe two States which are ſo inviſcileably different from each other? *Bellarmin's* reaſon why it muſt be underſtood of a *Purgatory*, and not *Limbus Patrum*, is this, becauſe the Soul mentioned here is deſcrib'd to have been in a place, where in *Limbo Patrum*, there are the ſame Means of Conſolation and Refreſhment: Which [illegible] with his own Deſcription of Purgatory in the ſame Chapter of his ſecond Book, where he makes the ſtate of the Soul [illegible] in Purgatory without Water, and the only [illegible] Comfort? Can they who [illegible] of their Salvation, [illegible] all Fear, [illegible] and Refreſhment? [illegible]

Bell. de Purg. lib. 2. cap. 5.

Becan. de Purg. Colum. pag. 558.

Bonaventure of Scholaſtick Divinity pag. 82.

Bellar. lib. 2. de Purg. cap. 6.

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more ſubſtantial Expoſitors, and ſo the Papiſts without a *Purgatory* in Scripture, for all ſuch Paſſages as this? The meaning of this Text is plain and eaſy to any one who reads the Chapter, wherein he will perceive, that, tho it may have had ſome reſpect to the Redemption of *Iſrael* out of that horrible Captivity of *Babylon*, where they had been deſtitute of the ſweet Refreſhments, the refreſhing Streams ſpringing from the true Worſhip and Sacrifices of God, which were not to be offer'd but at *Jeruſalem*; yet it had a more particular Eye to the Redemption of Man out of the bottomleſs Lake of everlaſting Damnation by the ſtrength of that Covenant eſtabliſhed in the Blood of Chriſt: for does not the 9th Verſe in theſe words, *Behold, thy King cometh unto thee: He is juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt the Foal of an Aſs*; plainly deſcribe to us our Bleſſed Redeemer haſtning to the joyful Triumph and Accompliſhment of our Eternal Bleſſedneſs upon the Croſs? Has not the Holy Ghoſt, *Mat.* 21.8. applied to, and interpreted this very Prophecy of Chriſt? In a word, here is nothing in the Circumſtances of this place, which, according to their own Principles, is applicable to a *Purgatory*: for firſt, the Souls therein detain'd can no ways be ſaid to be the Priſoners of Chriſt, becauſe they are ſuppos'd to have obtain'd his full Remiſſion before their coming thither, neither can any Soul be ſaid to be deliver'd from *Purgatory* by the Blood of his Covenant ſince they profeſs that this Releaſement is either to be purchaſed by the Prayers of the Living, or work'd out by their own Perſonal Pains and Torments.

Another place alledg'd by the *Cardinal* for proof of, are thoſe words of the Pſalmiſt, *Pſal.* 66. *thou went through Fire and Water, and thou brou*

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into a modern name. The [illegible]
tory by making use [illegible]
behold here both Fire and Water [illegible]
up a *Purgatory*. We may [illegible]
Jermine is most [illegible]
of the Texts cited [illegible]
as for those brought [illegible]
the Old Testament, [illegible]
Argument, nor [illegible]
his own word; as [illegible]
it, but that among [illegible]
stands it of a *Purgatory* [illegible]
gen's *Purgatory*, will [illegible]
advantage to the Church [illegible]
maintain, neither will the [illegible]
plication of [illegible]
here in the words [illegible]
utter'd by him upon the [illegible]
very Text [illegible]
"fling as this [illegible]
"of *Purgatory*. [illegible]
accountable to imagine how [illegible]
produce such a Text for [illegible]
appears not the least reason [illegible]
Purgatory, unless it be [illegible]
as well derive it from Hell [illegible]
ter herein represented [illegible]
fore-going part of this [illegible]
Almighty, *thou [illegible]* and does that look like a State of *Purgatory*, [illegible]
he not in the 9th and 10th Verse [illegible]
proved and tried them as the Silver [illegible]
13, 14. manifest before the Lord that [illegible]
go into his House with [illegible]

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Vows which he had ſpoke with his Mouth, and promiſed with his Lips when he was in theſe Troubles. Do not all theſe Circumſtances abundantly evince that the Fire and Water through which God had now brought them into the preſent eaſe and enjoyment of this World, was that Fire of Afflictions, Miſeries, and Neceſſities wherewith he had chaſtis'd and viſited them in this Life? And therefore conſequently that the only Inference deducible from theſe words muſt be, that of the Holy Ghoſt, through much Tribulation we may enter into the Kingdom of God. . And thus have we this Text explained by *Ribera* a Jeſuit in his Comment upon the laſt Verſe of the 13*th* of *Zechary*, where he interprets thoſe words, *I will bring the third part through the Fire, and will refine them as Silver is refined, and try them as Gold is tried*, &c. thus, This ſhews, ſays he, that Chriſtians ſhall be exerciſed, tried and approv'd by Temptations and Miſeries, as we read *Pſal.* 66. ſo that we may paſs through the Heat and Terrors of this Fire and Water, and yet be never the more in danger of the Parchings of their *Purgatory*: What Jeſuitical Theology is this, to interpret ſuch Diſcourſes as relate to Afflictions and Trials in this Life, ſo as to eſtabliſh thereby the fictitious Pains and Torments of the Dead?

Rib. Comm. in Zach. 13. Num. 17. ſignificat Populum Chriſtianum varie tentationibus exercendum aut probandum, ut hic quaſi aurum puriſſimum, ut Pſal. 66. Tranſivimus, &c.

There are ſeveral other Texts and Places alledg'd by the Cardinal to the ſame purpoſe, as 1 *Sam.* 3. *The Inhabitants of* Jabiſh Gilead *when they heard what the Philiſtines had done to* Saul, *faſted ſeven days*; and 2 *Kings* 1. where it is ſaid, *David wept until Even for* Saul *and for* Jonathan, *and the Men that were with him.* "For tho indeed, ſays *Bellarmine*, all this "have been the Effects of Grief, and Sorrow, occa- "by that diſmal Slaughter, yet it is credible it

†

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" help and ease the Souls of the Dead
" tional for them
" upon any other account
it was to help out of
and demonstrable,
confirm and make
for tho it be credible
soning, that the Cardinal
own trifling, yet I
Demonstration
News they were
Torments of Purgatory
of the Disgrace and Ignominy
the People of *Israel*,
and Sacrifice to their Enemies
an evident Manifestation
The Text plainly
reason of this Fasting,
Israel, and because
ver. 12. *i. e.* because the Name of
by be reproached among the Heathen
their deceased Friends
Pains of the Dead in *Purgatory*
the case it might have been
mony of Sorrow, as the Cardinal
fasted seven days, yet I hope
not have been too many to have
their Sins, which had thus provoked
deliver them and their King with
unto the Will of their Enemies. But
farther to clear his Argument, that
of the Dead in *Purgatory* that
from the use and custom of
and pray for the obtainin

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God, as in the case of the Child, for whom he ceas'd praying when dead, and all hopes of enjoying him in this World were perished. But not to oppose the Cardinal in his Conjecture, how can this possibly make out a *Purgatory*? *David* and the People no doubt propos'd the obtaining of something by their Prayers and seven days fasting; but why must that necessarily be the ease and deliverance of the Souls in *Purgatory*? Was there nothing else to be obtained here? What may we think of God's acceptance of their Humiliation? What of their Endeavour herewith of appeasing the Wrath of God, and an obtainment of the Reconciliation of his Mercy and Compassion for the future? Was any thing of this kind also irrational? When *David* ceas'd his fasting upon the Death of the Child, did he not teach us that the advantage and benefit of our Prayers extend not to the Dead? Is it not a very strange thing that a Man can't mourn or lament for the loss of a Father, Brother, or a deceas'd Friend, but such Sorrow must immediately point out and direct us to a *Purgatory*? The holy Apostle St. *Paul* indeed comforts and sollaces such as sorrow for the Dead, and endeavours to restrain and moderate their Grief, but it is by assuring us the Dead are but asleep; notwithstanding the suitableness of the opportunity, he gives not the least hint of any racking Pains they endure in the way to rest; neither does he bid us comfort our selves with the hopes or assurance that our Prayers and Intercessions shall obtain, or hasten their Releasement out of them: so that we may conclude the Apostle's Thoughts were far different from those of the Cardinal, applying the sense of our Sorrows for the Departed to the apprehensions of a *Purgatory*.

Another

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Another Text produced by the Cardinal is out of Micha 7. 8, 9. *Rejoyce not againſt me, O mine Enemy: when I fall, I ſhall ariſe: when I ſit in darkneſs, the Lord ſhall be a Light unto me. I will bear the Indignation of the Lord, becauſe I have ſinned againſt him, until he plead my Cauſe, and execute Judgment for me.* If we mind the whole Chapter, the ſenſe and proper meaning of it will appear to be this; the holy Prophet in the firſt part of it repreſents the great Sins and Iniquities of *Jeruſalem*, that ſuch was the degeneracy of *Iſrael* that *the beſt of them was become a Briar, and the moſt upright ſharper than a Thorn-hedg*, ver. 4. that therefore God's Vengeance and Deſtructions were upon them to purſue their Tranſgreſſions with his Juſtice. And then again, as is uſual in all the denunciations of God's Wrath againſt his People, in the Perſon of *Jeruſalem* the Holy Prophet manifeſts ſome Remains of the Divine Love and Mercy ſtill reaching towards them, admoniſhes *Babylon* not to inſult over her; for tho ſhe was now laid waſte and deſtroy'd by her, yet ſhould ſhe be rais'd again and become rebuilt in Glory; tho ſhe ſhould then bear the Indignation of the Lord, for this reaſon, becauſe ſhe had ſinn'd, yet afterwards upon her Repentance and Amendment ſhould God plead her Cauſe againſt her Enemy, (*viz. Babylon*) and execute Judgment for *Jeruſalem*, repair thoſe Wounds and Breaches now made in her, in the eaſe and glory of her Reſtauration. This is the plain and proper import of the Chapter, and therefore this place can reſpect only the preſent Miſeries and Afflictions befalling us in this life. As to Purgatory, here is not ſo much as any the leaſt intimation which reſembles it: For firſt, the Sufferings of God which *Jeruſalem* now bore, was their Sins againſt [illegible] Sins, and moſt [illegible]

even those mortal Sins which condemn not to *Purgatory*, which were not to be purg'd or done away by its fiercest Satisfactions. 2. 'Tis no ways agreeable to the Souls in *Purgatory*, to have the reason of their Fall and Condemnation thither, represented with such Aggravations of the greatest Sins and Transgressions, because they are released from the Guilt of Sin in this Life; and sent thither only to recover some unwary slips and venial Deflections. As for the Cardinal he only mentions this Text to make up his number, says nothing for it himself, throws his own delusion upon St. *Jerom*, whom yet *Ribera* in his Comment upon the place cites in favour of the quite contrary Explication, *viz.* the very same Exposition which we have given before.

Ribet. in locum: Ita Hieronymus & alii. Ne læteris, O Babylon, de ruina mea, quæ mihi nunc à Propheta prædicta est, eadem à te expugnata, sed iterum ædificabor.

Another of his places cited is the 9*th* Chapter of *Isa.* the 18 Verse, *Wickedness burns as a Fire, it shall devour the Briars and the Thorns.* The clear sense and meaning of the Prophet in this place, is apparent enough from *vers.* 9. where he begins the description of the Pride and Haughtiness of *Israel*; and admonishes them of the Vengeance of God pouring forth all her Enemies upon her; and therefore when he tells us in this Verse that Wickedness burneth like a Fire, it is the Wickedness of these Enemies of *Israel* whom the Prophet meaneth, and whom God would now permit to devour not all the People, *viz.* not those who yet worshipped and obeyed aright, but *the Thorns and Briars*, the most lewd and sinful Persons amongst them. But now how the devouring the Thorns and Briars, which denote the most grievous and mortal Sinners, can intimate those Venial Transgressions which the Fire of *Purgatory* may consume, wear away, and satisfy for, I shall leave to these Framers of a *Purgatory* to explain.

Another

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Another Text ſtill is out of the 3d Chapter of *Malachi*, and the 3d Verſe, *And he ſhall ſit as a Refiner and Purifier of Silver, and he ſhall Purify the Sons of* Levi, *and purge them as Gold and Silver.* Who this Refiner and Purifier is whom the Prophet ſpeaks of in this Chapter, it is plain in the firſt Verſe, *viz.* The Lord, even the Meſſenger of the Covenant renew'd by the Father in his Son Chriſt, whom our Fathers before, and all Chriſtians now delight in. 2dly. The end and purpoſe of this Purification and Refining by Fire, is alſo clear in the latter end of the 3d *Verſe, viz. That they may offer unto the Lord an Offering of Righteouſneſs.* And therefore, thirdly, the Perſons to be thus refined and purified, by the efficacious operation of this Fire of God's holy Spirit, could be none but the Sons of *Levi*, the Prieſts and Congregations of *Iſrael* converſant in this Life at the time of Chriſt's coming and Appearance, the end of this Refiner being to prepare and qualifie ſuch, to pay thoſe ſacrifices and Oblations as may become pleaſant unto the Lord, *ver.* 4. In a word, the Prophet in this place foretels the Expiation, and cleanſing of our Hearts by the Holy Ghoſt given by Chriſt, and therefore he is ſaid by the Fire of his holy Spirit to warm our Souls, to purge and cleanſe them, as the Fire purgeth and cleanſeth Metals, by ſeparating and throwing off their Droſs; and in this ſenſe the Spirit of Chriſt, *i.e.* by which he is ſaid to renew and purify us from our Corruptions and Filthineſs, is frequently by the Prophets entitled the Spirit of Fire, and the Spirit of Burning, particularly *Iſa.* 4. 4. which place alſo is alledged for the Confirmation of *Purgatory*, but with what ground, let the Cardinal determin, who in his Argument from this place, acknowledges the Refining and Purging mentioned in this place, to relate meerly to the Living, whereas that

Bell. de Purg. cap. 3. §. locus decimus.

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respects only the Dead: For he may as well infer the Dead to be the Living, as from this Purifying the Living by the Spirit of God, conclude a Purging and Satisfying for the Sins of the Dead in another state. And thus we have taken a view of their whole Force and Strength in the Old Testament; and I persuade my self there cannot be a greater Argument of the weakness of their Cause, a clearer Refutation of their shameful Obtrusions of this State on the Faith and Belief of a Christian Conscience, than what the naked recital and examination of their own Proofs must necessarily evince.

I proceed now to their Conclusions and Deductions from the New Testament.

The first Text which we meet cited by *Bellarmine*, is *Mat.* 12. 32. *But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.* The main stress of the Argument from these words lies in that Expression, *Neither in this World, neither in the World to come*; that is, as *Bellarmine* and his Followers understand it, *neither in this World, nor in Purgatory*. Indeed Saint *Augustine* seems to infer some future Remission of Sins after this Life from this Text, but what Remission, or of what Sins, he declares he dares not aver; so that his Conjecture was far from the Cardinal's present imagination of a *Purgatory*, which determins what is remitted, *viz.* the guilt of some light Miscarriages; and also the way how it is remitted, *viz.* by a determinate endurance of Pains and Torments.

Secondly; Whatever Remission that holy Father conceived should be hereafter, it could be only a thing probable and conjectural, and therefore no ground for an Article of Faith, (which he tells us is to be founded on plain and indubitable Scripture) because he himself

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was both Doubtful and Uncertain of it; as is apparent in Four distinct places of his Writings*. I confess it seems very strange to me how the World to come should here signify *Purgatory*, which is fix'd in an intermediate space of time between a Man's Death, and the Resurrection; since the Scriptures do so generally understand by it the Day of Judgment, or the Time after the Resurrection; as we read particularly *Luke* the 20. *ver.* 35. *Those that shall be accounted worthy to enjoy that World, and the Resurrection from the Dead.* The coming of Christ to Judgment is every where represented to us as the End of this World, so that the other must Commence from the time of his coming to Judgment; and this, † if considered, will take off all pretences of Impertinence in these words of our Saviour, without that *Purgatory Remission*, which the Cardinal infers as a *Salvo* for our Saviour's Discretion in expressing himself in these Terms, *Neither in this World, neither in the World to come*; for is it any Impertinence or Uncouthness to say, Blasphemy against the Holy Ghost, is a Sin of that dreadful account, as shall neither be allowed Pardon in this World by the Absolution of Men, nor be pronounced or proclaim'd Pardon'd by Christ himself at the Day of Judgment; when he shall perfect and consummate the Remission or Punishment entred here on Earth, when he shall call the Righteous, *Come ye Blessed*, give the final Impression to their Pardon; but against the Ungodly pronounce, *Go ye Cursed*; eternally bind up those Sins which have, or ought to have been bound on Earth. And that which may confirm this Explication, is the Use and Manner of the Scriptures themselves, which all along express the time for the retributions of Rewards and Punishments to be the Day of Judgment, as *Mat.* 25. 32, 33. and indeed, this is elegantly explain'd by

*St. *Aug.* Enchirid. ad Laurentium cap. 66, & cap. 68. Juxta finem in 8° quæst. ad Dulcit. Quæst. 1. de fide & operibus, cap. 16.

† De Purg. cap. 4. & Respondeo non sequi &c. sed tamen sequi secundum Regulam prudentiæ; quia faceremus Dominum ineptissime loquutum, inepte enim diceret hoc, &c.

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by the Cardinal himself, shewing us, how tho a particular Sentence passes upon every Man in the day of his particular tryal after Death, yet the same is said to be done at the last Day, and that properly too, because then it is published before the whole World to the greatest Honour of the Righteous, and the highest Infamy and Reproach of the Ungodly: And does the Scripture any where suggest to us under the title of the World to come, any place or state distinct from Heaven or Hell, so that without inferring a third place in the World to come for Remission of Sins, according to *Bellarmine* himself, our Saviour's manner of speaking, may be allowed most clear and expressive.

Bell. ibid cap. 5. ad secundum dico in fine. Et tamen dicuntur hæc eadem fieri in novissimo judicio, quia tunc fient coram toto mundo manifestissime, & cum summo honore justorum & ignominia impiorum, *&c.*

Secondly; Since Blasphemy against the Holy Ghost is here expressed a Sin of the most unpardonable provocation to God, since our Saviour repeats it with the highest Abhorrency, telling us twice, that tho all other Sins and Blasphemies may be forgiven, yet still that against the Holy Ghost shall not, may we not very agreeably to the whole Narration, here aver, that our Lord makes use of that Expression, *Neither in this World, nor in the World to come*, rather by way of Aggravation, or to express still the greater heinousness of the Sin, than tacitly to infer, that there remains a Remission and Forgiveness of other Sins in the World to come; rather to shew that this Sin shall be eternally Unpardonable, or as St. *Mark* expresses, *ver.* 14. never be forgiven at all, than to teach us that other Sins and Transgressions not forgiven in this, may yet be remitted in the World to come, and that too, before we enter into the other World, which is the case of Remission had by *Purgatory*. All that I find reply'd by the Cardinal to this, is, That by a like Aggravation we may shuffle off Hell it self, and call it an Aggravation when our Lord condemns the Wicked, *Go you into everlasting burn-*

Bell. de Purg. cap. 4 §. at contra, *&c.*

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burnings; but by what Logick, or from what Premiſſes he draws his Concluſion, it is paſt my Capacity to Conjecture: Our Lord in divers places, and upon ſeveral opportunities expreſsly tells us, *That the portion of the Wicked ſhall be everlaſting Burnings:* Well, therefore when he ſays, *Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven, neither in this World, neither in the World to come*, he muſt either be underſtood to inſinuate a Remiſſion of Sins in *Purgatory*, or we may as reaſonably conclude that there is no ſuch Puniſhment as Hell Fire. Is not the Cardinal more Impertinent in this Induction, than he would infer our Saviour's Expreſſion to be, were there no Purgatory-Remiſſion after this Life? That this Expreſſion is Hyperbolical and Figurative, St. *Mark* manifeſtly inſinuates, briefly comprehending this more Figurative and ample Circuition of St. *Matthew* in that ſhort ſpeech, *Non remittetur in Æternum*, ſhall never be forgiven. Indeed, *Bellarmine* ſays, St. *Mark* is no fit Interpreter of St. *Matthew*, but his reaſon for it is beyond the Cardinal himſelf, *viz.* Becauſe St. *Matthew* writ more copiouſly and largely, and St. *Mark*'s Goſpel is but a Compendium of Saint *Matthew*: As if that Man which Contracts another Man's meaning, and that too by the guidance of an Infallible Spirit, were not to be allowed a Competent Judg of his Intentions. Or, again, As if the more Flouriſhing and Rhetorical, were to determine and over-rule the more Conciſe and Comprehenſive. 'Tis certain St. *Mark*, who was guided by the ſame Spirit with St. *Matthew*, has delivered nothing different from, or diſcording with St. *Matthew*'s meaning; and therefore ſince the whole tendency of the Scriptures may incline us this way, and St. *Mark* has explained it to this purpoſe, muſt it not be moſt conſequential to infer, that, *To be forgiven neither in this World, nor in the World*

Bell. quo ſupra §. Reſpondeo non debere.

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World to come, imports no more but this, *shall never be forgiven*. As for this Induction which the Cardinal makes, either our Saviour spake the words as Saint *Matthew* relates them, or as St. *Mark*, or as both: If as St. *Matthew*, or as both, we have gain'd our Point, it will in no measure advantage his Cause; for tho he spoke the very words of St. *Matthew*, yet he meant no more by them than St. *Mark* has explained: So that by consequence they are very far from evincing a Third Place for Remission of Sins after Death; or Instructing us, that that Remission in the World to come, which he here denies of the Sin against the Holy Ghost, he tacitly insinuates to be competible to other Sins. The Cardinal himself acknowledges such an Inference as this to be no good Logick; and to argue by way of Instance: When the Scriptures affirm Hypocrisie is a Sin so hateful to God that he cannot bear it, may we rationally infer, that there be some other Sins of that nature, that his Infinite Purity can bear with them? Is it not more clear to affirm, that by this Expression the Scriptures only manifest the grievousness of this Sin of Hypocrisie, no ways tacitly affirm God can endure and bear with other Sins? So that according to the way of the Scriptures themselves, we may say that our Saviour in these words only aggravates the Odiousness of the Sin against the Holy Ghost, shewing it shall never be forgiven, but no ways advises us that there are other Sins which may be forgiven, if not in this, yet in the World to come. As to what the Cardinal alledges of the Impropriety of this Expression, *Neither in this World, nor in the World to come*; if there were no Remission in the World to come, it is Impertinent and to no Purpose, since those words do fully answer the purpose of our Saviour, and with the greater vehemency

Ecllerm. ibid.

Ibid.

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many deny all Remission whatever in that [illegible] although it would be improper to [illegible] neither in this World, neither in the [illegible] because there is no [illegible] in Marriage there, yet it follows not that it [illegible] as improper to say, that [illegible] World, neither in the World to come, because there is no Remission in Sin in either of the World, yet all Remission is not to be denied there, and the Scriptures plainly assert it in the Life to come, and Sentence shall be pronounced at the [illegible] of Christ.

Thirdly, That this Text advantages not the Point of *Purgatory* is further clear, because it treats of the Remission of Sin, not as to the Punishment in the Life to come, which is the chief Remission of which *Purgatory* [illegible] that the Cardinal has it very here, if it were for him. That in *Purgatory* there is but a Remission of Venial Faults. To which I answer, That Venial Sins, as they call them, have nothing to do with this Text; for since they are the most Mortal Sins and Blasphemies, to which our Lord here compares the Sin against the Holy Ghost, declaring that the one might be forgiven, yet this should not, neither in this nor in the World to come: Must it not follow, that if any Remission in the World to come be to be [illegible] from these words of our Lord, it must certainly be a Remission of Mortal Sins; and if the Cardinal is for as seek as ever for the establishment of his *Purgatory* since from thence they profess all Mortal Sins excluded, so as that there is no Remission at all for them there. The Cardinal makes an offer of a reason in this, but is such a one, as may quite end the Controversy of *Purgatory* from this Text; for he says, Our

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ſpake here of a compleat and perfect Remiſſion, which comprehends the Remiſſion both of the Sin, and the Puniſhment, in which manner the moſt grievous Sins are ſaid to be Remitted in another World, for this Reaſon, becauſe their Remiſſion is compleated there. But, firſt, What's all this to Venial Sins, or the Remiſſion had in *Purgatory*, which according to his own Principles, has nothing to do with grievous Sinners? Again, How can the completion or perfection of all Remiſſion belong to *Purgatory*, when the Scriptures every where refer it to the laſt Judgment by Chriſt? Secondly, If the moſt grievous Sins are ſaid to be remitted in the other World, for this Reaſon, becauſe their Remiſſion is compleated there, then why may not this Expreſſion, *Shall be forgiven neither in this World, neither in the World to come*, ſignifie one and the ſame Remiſſion, the one, viz. That *in the World to come*, being only a Confirmation, and Completion of the other? Thirdly, If the Remiſſion *in the World to come* be the ſame with *that in this Life*, only in a higher and more comprehenſive Perfection compleating it, then how can theſe words infer a third State for Remiſſion of ſuch Sins as are no ways Remitted in this World. Indeed according to the Doctrine of Chriſtianity, tho not according to the Doctrine of the Church of *Rome*, the Remiſſion of the Puniſhment always accompanies the Remiſſion of the Sin, but yet it will not follow that this Text of Scripture which treateth of the Remiſſion of Sins only, is agreeable or applicable, much leſs demonſtrative of their *Purgatory*, wherein they pretend only to a Remiſſion of Puniſhment, and ſome Penal Satisfactions for ſuch Sins as are already Remitted in

Bell. ubi ſupra & tertio Reſpondeo Chriſtus loquitur de perfecta Remiſſione quæ completitur Remiſſionem culpæ, & pœnæ, quomodo graviſſima peccata remittuntur in alio ſeculo quia ibi completur eorum Remiſſio.

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in this World. And thus I think by the help of the Cardinal, we have sufficiently disappointed them of the assistance of this Text in the support of their *Purgatory*.

The next place alledged, is 1 *Cor.* 3. 15. *Shall be saved, yet so as by Fire.* The Cardinal tells us this is one of the obscurest, but yet most profitable Texts; so illustriously manifest is their Cause in the Scriptures, that its highest Advantages, are the deepest Obscurities; and its clearest Light treasured up in the profoundest Darkness. He also tells us it is reckoned by St. *Augustine* amongst those difficult Sentences St. *Peter* speaks of, which many *wrest to their own destruction*; and therefore we may all conclude what an incomparable Foundation it must be whereon to bottom an Article of Faith. If we consider the Circumstances of the whole place, we shall find them in no respect suiting with their *Purgatory*: For *Verse* the 13*th*, the Apostle tells us the Fire here spoken of, is that whereby, *every Man's Work shall be made manifest*, and therefore consequently, that all Men both bad and good, both Apostles and others, shall pass through the Tryal and Examination of that Fire here mentioned; which agrees, not with their notion of *Purgatory*, from which Apostles and Saints are wholly to be exempted. 2. As the examination of this Fire extends it self to all Men, so is its Force and Operation said to exert it self upon the Works, not the Persons of every Man, as in the latter part of the 13*th verse*, *The Fire shall try every Man's Work of what sort it is*; and so again *Verf.* 14, 15. *If any Man's work abideth*, or *if any Man's work shall be burnt*. Whereas the Fire of their *Purgatory* has nothing to do with the Works of Men, which are [illegible] be accepted before an entrance therein, [illegible]

Bell. de Purg. cap. 5. in 1. in initio.

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exerciseth its Sting and Punishment upon the very Souls of Men. 3. If we consider the Day which shall thus declare our Works, we shall perceive that can no ways agree with their *Chimerical Purgatory*: For tho the Text tells us it shall be revealed in Fire, yet some interpret this Revelation by Fire, of the final Conflagration of the World; others, of such a one as shall flame out at the day of God's final Judgment; the last of which *Bellarmine* acknowledges to be the general Opinion of the Fathers, and also admits of, and allows it, for the most true. Now how from this Fire which shall be revealed at the Day of Judgment, we may infer a present Fire purging, and cleansing the Souls of Men immediately after their departure out of this Life, I confess I want the Cardinal's dexterity to make out? I suppose, according to their own Principles, the Fire of *Purgatory* shall be no more then (whatever it is now) at that last Judgment, and therefore how this Description or Insinuation of that examining and determining Flame which shall thus search, and prove the works of all Men then, can declare or manifest to us this Purging Fire at present, out of which Millions shall have escap'd before, and into which perhaps Millions shall never enter, *viz.* All remaining here in the Flesh at that terrible Day of the Lord, some of the Cardinal's Disciples would do very well to explain to us. As to all the particulars of this Text, such as are Foundation, Builders, Gold, Silver, Wood, Hay, Stuble, [illegible] Fire which shall try every Man's work what [illegible] the Cardinal with Protestants interprets to have proper, and Metaphorical meaning, and [illegible] agreement can this Clause bear to the [illegible] properly and in its litteral signification [illegible] confesses one or two apparent Equiv[illegible]

Bell. de Purg. lib. 1. cap. 5. Tertio quia Græcus, *in the end of the Paragraph.*

Bell. ibid.

†

Expoſition, Underſtanding, *whoſe works the Fire ſhall try*, of a Metaphorical, and Figurative Fire; *ſhall be ſaved ſo as by Fire*, of a Material and Afflicting Fire: But it is the Incoherence of his own Imaginary Doctrines, not any variation in the Text it ſelf, which forc'd and oblig'd him thereunto: For if we underſtand the whole in a Metaphorical way, we do no violence, but altogether clear up the Apoſtles meaning; for as to that Clauſe ὡς διὰ πυρὸς, *ſo as by Fire*, upon which all his ſtreſs depends, This certainly clearly manifeſts that Fire is here mentioned only Figuratively, or by way of likeneſs, or reſemblance; as who ſhould ſay, his works ſhall periſh in the Fire, but the Workman ſhall eſcape, yet with that difficulty and hazard, as if that Examining Fire had got hold on and been ready to devour him; now the Cardinal acknowledges that Examining Fire to be Metaphorical: Indeed the Apoſtle ſeems carefully to have obviated the Impropriety of the proper acceptation of that word *Fire*, here, by the interpoſition of that Particle (ὡς), nor can the Grammatical Conſtruction any ways help out the Cardinal's imagination of ſuch a Material Fire, which by its Pains and Tortures ſhould actually ſave and reſtore the Perſon Tortur'd therein unto Life. As for what the Cardinal alledges from thoſe words, *If any Mans work ſhall be burnt, he ſhall ſuffer loſs*, inferring that it meaneth that ſuch a Perſon ſhall receive a Puniſhment: Tho a Loſs and Puniſhment are very different things; the one being inflicted on us by another, the other many times the effect of our own perſonal Negligence, and Error; yet if we [illegible] Cardinal in this *Punctilio*, it will [illegible] Puniſhment referr'd [illegible] by Fire; is [illegible] periencing them.

Ibid. §. ſecundo ignis iſte, *in the end.*

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them, to be rather the works of Damnation than leading to a Reward, a very heavy Punishment? As for any other, there is not the least colour or pretence from the words. The most material Objection I find made to this Explication is this, That if the words, *So as by Fire*, are not to be understood of a Material and Tormenting Fire; then those Builders who are said to Build, Gold, Silver, and precious Stones, may as properly be said to escape so as by Fire, as the raisers up of Hay, Wood, and Stubble; and so that distinction which the Apostle plainly suggests to be between them Insignificant, and to no Purpose. But this is easily removed, if we observe, that, tho they are all subject to this Fire of Trial and Examination, yet they are not all Obnoxious to the like hazard and danger by it; for tho it consumes and destroys the one, (*viz.* the Wood, Hay, and Stubble,) yet it does but illustrate and make more manifest the Worth and Perfections of the other, *viz.* the Gold, Silver, and Precious Stones. As I suppose two Men of unequal Qualifications, may run through the same Examination, tho the one with no hazard, but rather advantage to his Reputation: So that as Wood, Hay, and Stubble, which refer to such false, and unwarrantable Doctrines as shall be accountable for, at the Fiery Examination of God's fiercest Judgment, bear no relation at all to Venial Sins, which a small Penance, perhaps a supernumerary *Ave Maria*, may wipe off in this Life, or at most a few Pan[illegible] *Purgatory*, clear us from, long before that [illegible] Day, which shall declare our Works. So is th[illegible] here mentioned to try every Man's work of w[illegible] it is, far from the nature of their *Purgatory* [illegible] because they are only to Purge and Satisfy, [illegible] attune and make Tryal; in a word, the [illegible]

Bell. ibid. §. Denique sequeretur, *in the beginning.*

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tory, the other a *Purgatory Fire*. There are [illegible] which interpret this Fire of those Tribulations and Afflictions wherewith God often examines our Wills and Doctrines in this Life, particularly St. *Augustine*, and *Gregory the Great*, whose Dreams and Devotions seem to have given the first occasion to this *Chimerical Purgatory*; but I shall not determin the time when God will exercise and examin us with this Fiery Trial, it being sufficient to shew, that the nature of this Examining Fire, let it happen when it will, is no ways suitable to that Imaginary one, fancied to be now burning in *Purgatory*, the property of that being to Try works, but the efficacy of this to Afflict and Punish Souls: And that this place is thus to be understood Metaphorically, we might Confirm by divers of their own Expositors: Besides many pressing Arguments urged by *Erasmus*, to evince that it makes neither for Venial Sins, nor a *Purgatory* for which *Bellarmine* declares it so probable, *Suarez* cites *Sedulius*, *Lyranus*, *Cajetan*, and others, Interpreting it almost in our very words, tho indeed he himself will have the whole place understood of a Proper and Material Fire; but he brings no better Inducements to determin us on his side, than *Bellarmine* offers to make out, that tho Fire in one part of the Text must be meant Allegorically, yet *so as by Fire*, must necessarily be taken in a Literal and Proper meaning: Indeed the Instance by which the Cardinal undertakes to make it appear to us, that it was the manner and custom of St. *Paul*, thus to use the same word in divers senses in [illegible] is most Remarkable, and does [illegible] the Cardinal's Wit was employ[illegible] shew his Conscience also [illegible] The Text appears [illegible]

Erasm. in locum.

Suarez Tom. 3. in Tho. disput. 46. §. 1. num. 25.

Ibid. §. 1. num. 22.

Bellarm. lib. 2. de Purgat. cap. 2.

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who knew no Sin; here the word *Sin* is to be taken in as different an acceptation as the word *Fire* in the former place: What? Was he made *Mortal Sin*, who knew only *Venial Sins*, or how is Sin here taken in a different meaning? Indeed *to be made Sin*, and *to know Sin*, have different meanings, but then they are also different Sentences; but as for the word *Sin*, that imports the very same in relation to them both; as to his being *made Sin*, it means no other than that that Spotless Lamb was sent by God to be the Sacrifice for our Mortal Sins; and the Punishment he under-went shews, that the Sins imputed to him, or for which in our stead he accounted, were those very Sins which he knew not, that is, which he had not been personally concerned in committing. What Agreement is here with Sins different, such as *Mortal* and *Venial*, with a resemblance of a Metaphorical and a Proper Fire? Or because we meet the one Expression, what countenance can it give to the other Inference and Deduction; they were the same mortal Transgressions which the Apostle intimated in the one place, and it was no doubt one and the same Metaphorical Fire which he represents and alludes to, in the other: But thus it is when Men will appeal to Scripture for the confirmation of such Doctrines, as differ from the very Spirit and Letter of the Scriptures, that they are compelled to such irrational and unconcluding Misapplications.

And thus I proceed to another place insisted on for the justification of a *Purgatory* by the Cardinal, that is *Mat.* 5. 25, 26. *Agree with thine Adversary whilst thou art in the way with him, lest at any Adversary deliver thee to the Judg, and the Judg thee to the Officer, and thou be cast into Prison. I say unto thee, thou shalt by no means come out*

til thou haſt paid the utmoſt Farthing. How [illegible] no means come out thence, until he [illegible] utmoſt Farthing? Then how can this [illegible] gined to be *Purgatory*, out of which, [illegible] the Prayers, and Maſſes of the Living, the Dead [illegible] every day ſuppoſed to come forth, [illegible] Payments to be made by them [illegible] us, St. *Chryſoſtom* underſtands [illegible] meaning, that is, as having [illegible] and Reconciliation with our [illegible] and *Emanuel Sa* teſtifies, St. [illegible] conciliation and Peace to be made [illegible] this World. If we conſider the [illegible] Chapter, which was an [illegible] ſtian Vertues, whereby we [illegible] Peace and Happineſs here in this [illegible] Comfort and Felicity in that which is to come, we ſhall perceive no Inconſiſtency or Impropriety in this an Interpretation; for [illegible] would not have ſo poſitively [illegible] *thence, till he hath paid the utmoſt Farthing*, [illegible] meant only the Impriſonment of [illegible] Law of Man in this World, out of which [illegible] frequently eſcape, without [illegible] *phylact* upon the 12th Chapter of St. *Luke* [illegible] might be for the greater Terror, and more [illegible] allure mean and carnal minds to Love and [illegible] with the frightfulleſt proſpect of [illegible] ſeem moſt to dread; I ſay, it may very [illegible] and agreeably to our Saviour's intention in the Chapter, thus be taken in its moſt Obvious and Literal meaning: But it is, and hath been [illegible] an Allegorical manner, but yet [illegible] vantage to their *Purgatory*, as ſhall [illegible]

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out of their own Expositors. Thus *Maldonate* in his Comment upon the place, gives us this clear and familiar account of it: Our Adversary here intimated, says he, is that Man whom we have offended, whom we have abusively called *Racha*, and *Fool*; for which he shall implead us at God's Tribunal: *The way*, is the time of this Life; the *Judg*, Christ, who shall then tell us, what we have done to the least of his, we have done to himself: The *Officer* is the Devil, or some evil Spirit by whom God afflicts Sinners; the *Prison* is *Hell*; and *the last Farthing*, the least Sins and Offences: And that this expression of *paying the last Farthing*, is proverbially used, to signify one to be punished after the utmost Rigour. And then further, when our Saviour tells us, *He shall not go thence till he has paid his last Farthing*; his meaning, says he, is not, that they should go out afterwards, but as St. *Augustine* expresses it, that he shall not go out at all, for this reason, because those in Hell for every mortal Sin stand indebted in infinite Punishment, which 'tis impossible they should ever be able to satisfy. And *Stella* in his Comment upon the 12th of St. *Luke*, farther explains the same in this manner; If a Man, says he, should infer from these words, *till he has paid*, that when he has paid he shall be released, he would not *err*, but this would be the same as never: Because there is no end of Infinite, and this Particle *Donec* in Scripture signifies Eternity; and to oppose an equal match, for the

Maldon. in *Matth.* 5. 25. Adversarius noster est ille quem læsimus, quem raca aut stultum appellavimus, qui actionem apud Deum contra nos habet: Via est hujus vitæ tempus: Judex Christus, qui dicturus quod uni ex his minimis feciſtis, mihi feciſtis: Minister Dæmon malus, qui in torquendis damnatis Deo ministerium præbet: Carcer Infernus: quadrans minima culpa ad quadrantem solvere, pro summo Jure puniri proverbio dicebatur. Et postea quod autem dicit, nos inde non exituros, donec ultimum quadrantem persolvamus, non significat, ut ait Augustinus, exituros postea, sed nunquam exituros: Quia qui in inferno sunt, cum semper debitas pœnas solvant, quia pro quolibet mortali peccato infinitas pœnas debent, nunquam persolvunt.

Stella in Luc. cap. 12. Non intelligas quod aliquando exiet, quia donec particula in Sacris literis æternitatem significat, &c.

†

the Cardinal, *Tolet* (who was both a Jesuit, and the first Cardinal of their Order) in his Comment upon the same place of St. *Luke*, explains it to the very same effect, telling us that it is to be understood of that Man who dies without Remission obtained in this Life, he shall certainly be sent to the Prison of Hell until he satisfies his Debt; not that he shall one day satisfy it, and so be released, for that shall never be, neither shall he be released for ever, but our Saviour uses this way of expression to shew, there is no other, and in consequence no way at all of escaping or getting out. And this is most proper and agreeable to the Particle. And thus you see not only we *Protestants* in favour of a Heretic but the plain-dealing Jesuits in vindication of the Truth do honestly confront the Cardinal in his Doctrine of *Purgatory*.

The main Particulars on which he grounds the strength of his Reasonings from this Text are these two: 1st. Our Saviour's making the matter of the Similitude of a Debtor, which (I warrant ye) venial Sins, than a Murderer, or an Adulterer, whose Offences are mortal indeed. The 2d. The force of the Particle *Donec*, which he would have to imply a time of Releasement after Payment. But as to the first, not the Cardinal remember his own Author, and that Christ himself has there numbered the most mortal Offences under that expression, *forgive us our Debts*. Can any Sin be believed more mortal than those which are there numbered amongst our Debts? And as to the *Cardinal* been more intent upon his [illegible] have been so zealously bent towards the maintaining

R r r [illegible]

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Errors, with such Triflings as this. As to the 2d. The force of that Particle *Donec*, Is it not a wonder to see so great a Cardinal sheltering himself with so ignorant a Shuffle? Is not this word frequently used in the Scriptures with respect to Eternity, as *Psal.* 110. *Sit thou on my Right Hand, until I make thine Enemies thy Foot-stool?* Were his Enemies no sooner to be made his Footstool, but Christ was to be displac'd from the Right Hand of God, or do these words oppose his eternal continuance at God's Right Hand? This I think no Christian will affirm that believes the *Nicene* Creed, when it obliges us to confess his Kingdom shall have no end. Again, The use of this Particle is so frequent in Scripture, that *Theophylact* in his Comment upon the first Chapter of *Matthew*, tells us 'tis the Propriety of the Scriptures to use it in this Latitude, and from the force of *Donec peperit*, with St. *Jerom*, concludes *Joseph* never knew *Mary* at all; to be sure they signify not that he knew her afterwards, which I suppose the Worshippers of the holy Virgin, and Defenders of her perpetual Virginity, will no ways oppose. And as for the Inference the Cardinal draws from these words, *He knew her not till she had brought forth*, viz. That they signified she should certainly bring forth: Whatever it was to his purpose, yet it was no ways agreeable to the Scope of the place, which was now to signify the entire Chastity of her Virginal Purity, when she Conceiv'd and brought forth our Blessed Lord; [illegible] monstrate his Birth, or that she should [illegible] therefore I shall conclude [illegible] from these words, wit[illegible] *nius*, telling us, [illegible] plead for a P[illegible] again, Th[illegible]

Jansen. Concord. in locum, cap. 20. pag. 182. non potest quis recte ex hoc loco urgere probationem Purgatorii, &c. vid. locum.

the Parable, ſheweth that the Parable *Does* manifeſts not that the Debt here mentioned ſhall one day be paid, but that the extreameſt Juſtice ſhall be executed upon ſuch a Debtor; and that he that ſhall unjuſtly offend his Neighbour, and ſo make him his Adverſary, and afterwards will not endeavour a Satisfaction and Reconciliation whilſt he is in the way here in this Life, but defer all till the Day that God cometh to Judgment, ſhall then feel the fearfulleſt Judgement of God; and becauſe he muſt be uncapable to pay the Debt then, be tormented with everlaſting Punishment. This is clear without Force or Straining, and therefore this Prison far different from the Goal of *Purgatory*.

And thus have I done with the Cardinal: But there have been other Wits at work ſince, and attempted to ſtrengthen their Arguments with ſuch Additions as theſe, the 1ſt of *Peter* the 3d Chapter the 19th Verſe, *By which alſo he went, and Preached to the Souls in Priſon, which ſometimes were Diſobedient, when once the Long-ſuffering of God waited in the days of* Noah. Our Modern Arguers now, conclude here is a clear and manifeſt Illuſtration of their *Purgatory*, in this very dark and myſtical Inſinuation of Chriſt's Preaching in that very Spirit, by which he was raiſed from the Dead, to the Spirits in Priſon in the Days of *Noah*. *Bellarmine* in the Fourth Book *De Chriſto*, and the Th[illegible] makes uſe of theſe Words to prove [illegible]; contrary to the Ex[illegible] *Auguſtine*, but he brings [illegible] Reaſonings about *Purga-*

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tory, and therefore we may conclude him most inclinable to the opinion of *Salmeron*, who tells us, That tho some understand them of a *Purgatory*, yet they are much more to the purpose of a *Limbus Patrum*: And indeed *Salmeron* urges them as a manifest Demonstration of a *Limbus*, against *Beza*, taking them in another Sense: But if they are so manifest for a *Limbus*, with what Face can they thus distort, and apply them to evince a place so different from it as *Purgatory*? Tho the place is Oscure and Difficult, yet it is not so Intricate, but that we may clearly perceive it has nothing to do with *Purgatory*: For, first, It is clear from the words, that the Spirit in which he is said here to preach to the Souls in Prison, was that very Spirit by which he was raised from the Dead, which could be no other but as *Oecumenius*, cited by *Salmeron* in his Comment upon the place, explains it, the Spirit of his Divinity: By reason he could not be raised from the Grave by virtue of any other Spirit whatever; and therefore this Preaching could have no relation at all to Souls in a separate State: Which if he visited, it was in the Spirit of his Soul; and therefore *Bellarmine* concludes, that the Spirit here mentioned signifies his Soul; And *Suarez* avers the true meaning of the Text to be this, *Solâ anima Christum prædicasse*, That Christ preached in his Soul only: which is in direct words to contradict the

1m. in loc.

Bel. de Christo lib. 4. Para. Capit. 2.

Suarez Tom. 2. in Thom. part. 52. Art. 1. Disput. 42. Sect. 1.

Apostle, telling us, That being put to the Flesh, he was quickned by the S... by which Spirit he went and preach...

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in Prison, which sometimes were disobedient in the days of *Noah*; which manifestly suggests to us, that this going forth to Preach, was in the Spirit of his Divinity, and before his Appearance in the Flesh; and therefore no ways to be understood of his Preaching the Gospel after his Death, and before his Resurrection, to those who remained in certain Receptacles of the Earth. But secondly, That they were the Souls of Men living in this World, and not the Souls of those Departed, to whom in this Spirit of his Divinity Christ is said here to have Preached, further appears from the very Text, which tells us, *That the Souls to whom he Preached, were such as were then Disobedient*, and that the time of their Disobedience, *was before the Flood, when the Ark was building*: And therefore that *Long-suffering of God*, which St. *Peter* speaks of, must denote Christ's Patience, who had call'd those Men, living thus in disobedience, to Repentance by his Holy Spirit, Preaching to them by the Tongue of *Noah*: And giving them farther Testimonies of his Love, and Mercy to them by that *Preacher of Righteousness* in the time that the Ark was a Building, which was a fair warning of their approaching Destruction, and therefore might well have won them to Repentance. What is there here any ways agreeable to the Souls of the Dead? Besides, Since they were *the disobedient to whom Christ is said to have Preach'd in his Spirit*; it is manifest that according to their own Principles it could not be those detained in [illegible], for they were the obedient [illegible] themselves, [illegible] could it be [illegible] the

the Souls in *Purgatory*, for beſides, that there could be no ſuch ſtate before Chriſt had opened unto us the Gate of Heaven; to what end or purpoſe could he have Preached to theſe who muſt have obtained his full Remiſſion of all their Sins in this Life, who wanted no knowledg of Righteouſneſs, only ſome few ſatisfactory ſtroaks to introduce them into Paradiſe.

To conclude, Tho we take the words in the meaning which their own Expoſitors put upon them, yet we cannot poſitively infer there is a *Purgatory* from them, becauſe at laſt they may more clearly be underſtood of that Priſon, wherein they imagine the Righteous Patriarchs themſelves to have been detain'd; not that theſe could ſtand more in need of ſuch Preaching who are expreſſed by God's Holy Spirit both to have known before, and to have rejoyced when they ſaw the Day of Chriſt; as the Apoſtle fully explains to us, when he tells us how *Moſes eſteemed the Reproach of Chriſt greater Riches than the Treaſures of* Egypt. And therefore we may with the moſt reaſon conclude this Preaching was neither to the Souls in the one place, nor thoſe in the other: And that from this Text can be made out, no ſuch place as either of them is fancied to be.

Acts 2. 24. is alſo cited by ſome of them [illegible] words are, *Whom God raiſ'd up, having loos'd the Pains of Death:* The ſenſe of [illegible] explain it, is this, That when Chriſt [illegible] deſcended beneath in the Earth, he [illegible]

their Pains and Torments; not the Damn'd, because they are past all deliverance; not the Saints, because they endure no pains at all; therefore the Souls in *Purgatory*. But do the words intimate the least glimpse of any such releasement performed here by Christ? Do they not tell us expressly, that the Person loos'd was the Lord Jesus himself, whom they had crucified, *vers.* 23. And moreover, that *the Pains from which he was loos'd, were those of Death*, ὠδῖνας τοῦ θανάτου, as the words are in the Greek, *by which 'twas impossible he should be holden.* What's all this to *Purgatory*, or the releasement of Souls from its fiery Terrors? What a strange Zeal is here for a *Purgatory*, that can't allow of our Lord's Resurrection from the Dead, without his leaving such a State behind him?

Again, *Luke* 32. 42. *Lord, remember me when thou comest into thy Kingdom*; is applied to the same purpose, though the Thief, when yet alive, made this Request to our Saviour, yet this must necessarily argue an Opinion of a Remission after this Life; and though our Lord answers him, *To day thou shalt be with me in Paradise*; yet this disproves not a *Purgatory*, but must be look'd upon as an extraordinary Case that he escap'd that Prison, and an exemption to that general Rule of a *Purgatory*, which yet never was establish'd in the Gospel.

Again, when the Apostle, [redacted] *That at the Name of Jesus [redacted] of things in Heaven*

things under the Earth, he moſt convincingly informs us of a *Purgatory*; by reaſon (as they interpret it) thoſe under the Earth, muſt neceſſarily be underſtood to be the Souls tormented there. But what Shifts are theſe, to advance an Article of Belief? Does not the Apoſtle here repreſent unto us the univerſal Soveraignty of Chriſt? And bowing of Knees here mention'd, denote that ſubjection, which not only every humane Creature, but even the Inanimate, nay the very Devils, trembling and quaking, confeſs due to Chriſt? Why muſt thoſe in the Earth neceſſarily be the Souls in *Purgatory?* Are there not many Men, Women, and baptiz'd Infants, dead in the Faith, whoſe Bodies lie therein cover'd, beſides many living Animals and Vegetables, which are frequently ſaid in Scripture, to bow to, and glorify God in their kind, and according to the conſiſtency of their Natures? Is not this ſufficiently explain'd to us in the *5th* Chapter of the *Revelations* at the *13th* Verſe; *All Creatures which are in the Heavens, and in the Earth, and in the Sea, and all that are in them, heard I ſaying, Praiſe, and Honour, and Glory, and Power, be unto Him that ſitteth upon upon the Throne, and unto the Lamb for evermore?* And ſometimes we hear Holy *David* in like manner calling upon the Sun and Moon to praiſe the Lord with him. What Creatures are thoſe in the Sea, which ſhall knowingly, and with a ſenſe of veneration glorify Chriſt? May they not as reaſonably fix a *Purgatory* in the Moon, or in the Waters, as in the Earth, from ſuch Texts as theſe are?

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[redacted]

I [redacted] ter of the [redacted] *shall enter into it in any wise that* [redacted] they infer, that the Soul is [redacted] spotted with Sin, [redacted] before they enter into the [redacted] so consecrated a Person. [redacted] repeat the whole Text in an [redacted] runs thus, *And there shall in no wise enter into it any unclean Thing; neither whatsoever worketh Abomination or maketh a Lie, but they which are written in the Lamb's Book of Life.* For [redacted] pear whose the [redacted] Were they not [redacted] tions, or [redacted] them the Lamb's [redacted] agree with the State and [redacted] which receives [redacted] just Persons [redacted] his Blood, [redacted] purification of Sins [redacted] ment and [redacted] be discharg'd [redacted] therein detain'd, are not such as are [redacted] Lamb's Book of Life. Before [redacted] of Salvation are yet unclean, till I hope Faith [redacted] the Blood and Merits of Christ, are more [redacted] Refiners and Purifiers than the Fire of Purgatory: When once our Sins are [redacted] hereby, there is no fear we shall [redacted] way, or detain'd from the [redacted] us; since the Holy Ghost [redacted] such, *If our earthly House* [redacted]

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dissolv'd, we have a Building of God, a House Eternal in the Heavens. 2 Cor. 5. 1. So far is this Doctrine of a Purgatory from being clear or apparent in the Scriptures, that he must want common Sense that shall be perverted by such illogical Deductions as are made in its behalf.

THE END.

ERRATA.

PART I.

Page 579. line 15. for now, read no.
P. 603. l. 1. r. of the place this?
P. 604. l. 17. f. which, r. what. l. 18. r. is dead?
P. 607. l. 29. f. cum, r. cum.

PART II.

Page 605. Marg. f. hic. r. his. f. recipiuntur, r. rejiciuntur.
P. 615. l. 3. f. Sheer, r. Silver.

LONDON,
Printed by J. D. for Richard Chiswell at
in St. Paul's Church-

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

FOR

Prayers in an Unknown Tongue.

PART I.

IMPRIMATUR.

Octob. 4. 1688. *Ja. Battely.*

THE common Pretence of the Doctors of the Church of *Rome*, against allowing to the People the use of the Holy Scriptures, is their being so extreamly liable to be misunderstood, and so have false and corrupt Senses imposed upon them. [redacted] especially considers the wild [redacted] they themselves impose [redacted] in defence of their [redacted] very much temp[redacted] the Instances [redacted] since the [redacted] on[redacted]

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dissolv'd, we have a Building of God, a House Eternal in the Heavens, 2 Cor. 5. 1. So far is this Doctrine of a *Purgatory* from being clear or apparent in the Scriptures, that he must want common Sense that shall be perverted by such illogical Deductions as are made in its behalf.

THE END.

ERRATA.

PART I.

Page 579. line 15. for *now*, read *no.*
P. 603. l. 1. r. *of the place this?*
P. 604. l. 17. f. *which*, r. *what.* l. 18. r. *is dead?*
P. 697. l. 29. f. *ones*, r. *owns.*

PART II.

Page 605. Marg. f. *hic.* r. *hi.* f. *recipiuntur*, r. *rejiciuntur.*
P. 615. l. 3. f. *Stver*, r. *Silver.*

LONDON,
Printed by *J. D.* for *Richard Chiswel* at the Rose and Crown in St. *Paul's* Church-Yard, 1688.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

FOR

Prayers in an Unknown Tongue.

by John Scott.

PART I.

IMPRIMATUR.

Octob. 4. 1688. *Jo. Battely.*

THE common Pretence of the Doctors of the Church of *Rome*, against allowing to the People the use of the Holy Scriptures, is their being so extreamly liable to be misunderstood, and to have false and corrupt Senses imposed upon them. And indeed, whosoever impartially considers the wild and extravagant Senses which they themselves impose upon sundry Texts of Scripture, in defence of their own unscriptural Doctrines, will be very much tempted to suspect, that their Design was to make Instances of the truth of this their Pretence, and to convince the World how liable the Scripture is to be abused, not on-

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ly by the common People, but also by Men of Wit and Learning, when once they are listed by their Interest to serve a bad Cause: And to strengthen this suspicion, I know no greater Argument, than their vain and impotent indeavour to justify from Scripture this most uncharitable and unchristian Practice of their Church, *viz.* their concealing from the People their publick Offices of Prayer in a Language that they do not understand: To expose the vanity of which Attempt, and let the World see what miserable Shifts the managers of it are put to, is the Design of the ensuing Papers; in which I shall,

I. *First*; Examine the more general Proofs from Scripture which they urge for it.

II. *Secondly*; Consider the particular Texts of Scripture by which they defend it.

III. *Thirdly*; Produce our Scripture-Arguments against it.

IV. *Fourthly*; Answer the Objections by which they endeavour to invalidate the Force of these Arguments.

First; I shall examine those general Proofs from Scripture which they urge for it. And for this Matter, we need seek no further than the *Catholick-Scripturist*, and *the Touch-stone of the Reformed Gospel*, which two Books are Collections out of *Bellarmine*, and other Popish Writers, of such Scripture-Proofs as they have pressed to serve and defend the disputed Doctrines and Practices of their Church; and the latter of which hath done little else than just recited the former, and this, in my Opinion, with far less strength and advantage; so that when we have answered one, we have answered both. Now

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Now as for the *Catholick-Scripturiſt*, the moſt ſpecious Arguments which he urges in defence of their Latin Service (and which is wholly omitted by the *Touch-ſtone)* is the Practice of the Jewiſh Church; which from the Babyloniſh Captivity to the Time of Chriſt, had all her Scriptures, and as he tells us, *all her publick Service and Prayers (which was all taken out of the Pſalms, the Law, and the Prophets) in that very Language in which they were written*, viz. *in the Old Hebrew, that is, in a Language well known indeed to the common People of the Jews, before their Tranſmigration into* Babylon; *but in their Captivity at* Babylon, *they loſt the knowledg of their Old Hebrew Language, and conſequently had all their Scriptures and Publick Service read in a Language unknown to the common People, and this for fourteen Generations——And this, ſaith he, before the Eyes of Chriſt and his Apoſtles, and they never did in the leaſt reprehend it.* Which Argument, though it ſeems plauſible enough at the firſt, I doubt not will appear, upon a more intimate enquiry, lighter than Vanity: And therefore in Anſwer to it, I ſhall briefly propoſe theſe four Things to the Reader's conſideration. Vid. Bellarm. lib. 2. de verb. Dei. cap. 15.

Firſt; That long before this Captivity, God himſelf delivered the Scriptures, and conſequently the publick Offices of Prayer contained in them to the Jews, in their native and vulgar Language; for it is agreed on all hands, that the Ancient Hebrew, in which God delivered to the Jews the Book of the Law, the *Pſalms*, and the greateſt part of the Prophets, was before this Captivity, the vulgar Language of the Hebrew Nation, which is a much better Argument that God would have the Publick Prayers of his Church performed in a known Language, than this pretended Practice of the Jewiſh Church is, that it is all one to God whether

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they be performed in a Language known or unknown: for ſuppoſing it were true, that the common People of the Jews did, under this Captivity, forget their Old Hebrew Language, and conſequently that they underſtood not their Publick Prayers, which were ſtill continued in Hebrew; all this was accidental, and argues no more, than that God did permit the Jews to loſe their Original Language, and conſequently to offer up their Publick Prayers to him in a Language which they did not then underſtand. And what then, doth he not permit a great many things which he doth by no means allow? Notwithſtanding this permiſſion, it might, for any thing that appears from it, be in God's eſteem either a great Fault in their *Rabbins*, that they did not tranſlate their Publick Prayers into the New Vulgar, or a great Fault in the People, that they did not take care to tranſmit to Poſterity their knowledg of the Old Hebrew, and perhaps it might be a Fault in both. And doth it follow, that becauſe God permitted them to be faulty, therefore he approved their Fault? The Queſtion is, Whether God did approve this their Practice, or no? and till it appears that he did, God's permiſſion of it is a very fallacious Proof of his Approbation. For it's evident from the many ſevere Animadverſions our Saviour made upon the Practices of that Church, that God for a long time did permit a great many Corruptions in it; and for all that yet appears, this may be one of them, and a very great one too; and till ſuch time as it's proved to be no Corruption, no Argument of the lawfulneſs of it can be fetch'd from God's Permiſſion. Allowing therefore the Matter of Fact to be true, *viz.* That the *Jewiſh* Church for Fourteen Generations celebrated her Publick Services in a Language that was unknown to the

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the People, it's certain that for ſeveral Generations the *Roman* Church hath practiſed the ſame: Why then may we not as well argue the lawfulneſs of it from the practice of the later Church, as of the former, and ſo bring the thing in Queſtion for a Proof of it ſelf, than which nothing can be more extravagant from all the Laws of Diſputation: *But this*, ſaith our Author, *was practiſed in the Jewiſh Church before the Eyes of Chriſt and his Apoſtles, and they never did in the leaſt reprehend it.* Suppoſing this at preſent to be true, which (as I ſhall ſhew by and by) is exceedingly falſe; yet even from hence there is no neceſſary Conſequence that therefore the thing is lawful. [illegible] proved that there is nothing cauſe why our Saviour or his Apoſtles have expreſly reprehended it; and this I doubt can never be proved: For how can we prove that our Saviour reprehended every ſingle Corruption in the *Jewiſh* Church? And if he did not, it is plain that this might be one of her Corruptions, and our Saviour never reprehended it; perhaps there might be ſome Things in her Worſhip ſo warrantable as that they needed no reprehenſion, they were a ſufficient reprehenſion to themſelves; and among the number of Things, her *praying in an Unknown Tongue*, (ſuppoſing ſhe was guilty of it) may, I think, in many cafes & place as moſt things we can imagine; but even if this Argument concludes [illegible] that our Saviour judged this Practice unfit, or that he would have reproved it, and it may be ſo [illegible], either becauſe he looked upon it as a Practice that ſufficiently expoſed it ſelf, or for ſome other Reaſon which we at this diſtance cannot arrive to: But, on the other hand, God's delivering to the Jews their Publick Service in their Native Language, is an undeniable Argument,

Argument, that it was his Will that they ſhould offer up their Prayers to him in a Language that they underſtood; for he did not barely permit this to be done, but he himſelf choſe to do it, by the Advice and Approbation of his own All-comprehending Reaſon, which upon full conſultation of what was beſt and fitteſt to be done, determined him to inſpire thoſe Prayers they uſed in their own Language, rather than in a Language that was unknown to them; and ſeeing all Languages are alike known and eaſy to him, why ſhould he chuſe to dictate their Prayers in a known Language, rather than in an Unknown, had it been indifferent to him whether they prayed to him in the one or the other? To be ſure his Deſign in giving them their Prayers in their own Language, and no other, was, that they ſhould pray to him in their own Language, and not in any other which they did not underſtand; that ſo underſtanding all along what they prayed for, their Hearts might be duly affected with the Matter of their Prayers; and if this were his Deſign, then to be ſure Prayers in an unknown Tongue are a direct Contradiction thereunto. God's giving the *Jews* therefore their Holy Prayers in Hebrew, which was then their Native Tongue, is as plain an Argument that it was his Will and Intention that the People ſhould offer up their Prayers to him in a Language which they beſt underſtood, as the Church of *England*'s publiſhing her Prayers in *Engliſh*, is, that Members ſhould from thenceforth no longer pray in an unknown Tongue; and therefore, though afterwards, during their Captivity, their Native Language was altered, yet ſeeing they had no reaſon to apprehend that God's Will and Intention was altered, they were to have purſued that, and to have tranſ[illegible]

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Prayers into their
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knew well enough
ſpired their Prayers
becauſe it was Hebrew
he had to that
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derſtand the Hebrew,
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the very ſame reaſon
ſtand their Prayers
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our Anceſtors
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tended the
them, as to
them. Now
God forbid) ſhould
ing Nation, and
the Conqueror, and
People (though
ſhould quite forget
in this caſe, if the
firſt in *Engliſh* were
for the tranſlating
England, there being
ſhould underſtand
or *Spaniſh*, or *Italian*, as
This Conſideration
cauſe, if I miſtake not,

†

our Author's Argument, ſuppoſing the whole matter of Fact from which he argues to be true. But then,

Secondly, It is farther to be conſidered, that it doth not at all appear that in this Captivity the Old *Hebrew* was ſo univerſally loſt as is pretended, but rather the contrary: For conſidering that throughout all this Captivity, the *Jews* continued firm and ſtedfaſt to their Religion, the Precepts and Inſtitutions whereof were Recorded in no other Language but their Old Native *Hebrew*, they could not but apprehend themſelves very highly concerned to preſerve and continue it; ſeeing without it they could have no acceſs to their Sacred Oracles, which for the conduct of their Lives and Actions they had ſuch frequent occaſions to Conſult: For, for a Nation to loſe, or preſerve a Language which is the ſole Repoſitory of the Religion to which they zealouſly and devoutly adhere, muſt doubtleſs be very far from a thing indifferent to them; it being impoſſible for Men that are truly Zealous for their Religion, not to be very tenacious of the Language in which its Laws are contained, when they are to be found in no other Language; and this, as our Author grants, was the caſe of the *Jews*, when they were lead Captive *into Babylon*; whither they carried no other Language with them but their Native *Hebrew*: But then conſidering the ſtrange, if not Superſtitious Veneration which the *Jews* have always retained for the *Hebrew*, it is not to be imagined that they would eaſily part with [illegible] always looked upon it as the peculiar [illegible] and conſequently as having in it ſo [illegible] cred than any other Language in [illegible] much that they eſteemed the holy [illegible] be much more holy in the Origin[illegible] it was tranſlated into an[illegible]

Nobility of those Sacred Books was very much Diminished when any Change was made in their Language or Characters *; and it is likely that they who had so high an esteem of this Language, should be remiss in their care of preserving it, especially considering that it was the only Language in which the Sacred Oracles of their Religion were contained? This to be sure must necessarily render all those who had any sense of Religion very careful and sollicitous to preserve it, and accordingly we find the *Jews* of all Ages to be very careful in this matter: Thus *Theodoret* tells us, *Other Nations have their Children speaking quickly in their own Mother-Tongue, but there are no Children of the* Hebrews, *who naturally speak the* Hebrew *Tongue, but the Language of the Country where they were Born. Afterwards when they grow up, they are taught the Letters, and learn to read the holy Scripture in the* Hebrew *Tongue.* And one of their Rabbins in *Pirke Avoth*, tells us, *That they taught their Children the Scriptures at five Years Old*; that is, to read the Scripture in the *Hebrew* Language; and to this day the *Jews* are very careful to teach their Children *Hebrew*, that so they may be capable to read and understand the Scriptures: and if now they teach them *Hebrew* when it is so difficult for them, the Languages where they are Born and Bred, having no affinity with it; how much more would they do it then, when it was so very easie, the *Chaldee* which was the Language of *Babylon*, being of all Tongues in the World the neareſt a-kin to the *Hebrew*, [illegible] being all the same with the *Hebrew*, and [illegible] being derived from *Hebrew* [illegible] from them either in their [illegible] their different Declen- [illegible] *Chaldee* Language declare;

* Vid. Dr. *Lightfoot*, Vol. 2. p. 803, & 804.

Theod. in Quest in Gen. 59. 60.

Perek. 1:

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declare; and as for their different Formations, it consists either in changing or transposing the Letters of the Radical Words, or in detracting from, or adding to them, or in the transmutation of the Vowels; the main of all which differences are reducible to a few short and easie Rules *. So that supposing the *Chaldee* to have then the Vulgar Language of the *Hebrews*, yet by reason of the near alliance of those two Languages, they might with as much ease have taught their Children the pure *Hebrew*, as the *Scots* can theirs to understand pure *English*. And is it likely that they who are now so very careful to teach it to their Children when it is so difficult, should then neglect it when it was so easie? But as for that Assertion of our Author, *viz.* That *in this Captivity they lost the knowledg of their old* Hebrew; though I cannot but look upon it as a most absurd Falshood, yet I confess in him it is very pitiable, it being his misfortune to be imposed upon by much abler Heads than his own; and particularly by *Bellarmine*, from whom he commonly borrows all his Scripture-Proofs and Arguments. But how far this Assertion is from any probable shew of Truth, will, I doubt not, sufficiently appear upon a close enquiry into the matter: For considering the duration of this Captivity, it is hardly conceivable how in such a short space of time they should lose the knowledg of their native *Hebrew*, (though they had industriously endeavoured it); for a Native Language is not soon worn out, but must pass into disuse by slow and insensible degrees: For some considerable time to be sure the generality of the People must continue to speak it, because as yet they can speak no other, and after they have been a little initiated into a new Language, they will for a long time be apt, where they know they are understood, to

* Vid. Buxtorf. observat. Commun. Lexic. Caldiac. prefixæ.

De Verb. Dei, lib. 2. cap. 4.

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to be ſpeaking their old, that being as yet much more natural and eaſie to them, and ſo it muſt be a conſiderable time before they can be ſuppoſed to forget it. Thus when the *Jews* were lead Captive into *Babylon*, they carried thither no other Language with them but only their own native *Hebrew*, and therefore ſome time after they muſt neceſſarily ſpeak it, or live in a ſtate of perpetual Silence; and after they had got ſome ſmattering of the *Chaldee*, to be ſure they expreſs'd themſelves in it with a great deal of difficulty; and therefore there is no doubt, but among themſelves, and in their Families, they rather choſe to converſe in their native *Hebrew*, this being as yet far more familiar to them than the *Chaldee*, and by commonly ſpeaking *Hebrew* in their Families, they could not but propagate the knowledg of it to their Children. Now this Captivity continuing but Seventy Years at moſt, its probable that a great many of the firſt Generation ſurvived it, and how is it imaginable that they ſhould forget the *Hebrew*, which was their native Language, and in which having yet no other Language they were forced to converſe for ſeveral of thoſe Seventy Years? by reaſon of which the next Generation, which made [illegible] returned from this Captivity, muſt [illegible] have imbibed the *Hebrew* [illegible] whom to be ſure, eſpecially [illegible] ſeveral Years no other Language [illegible] ſuppoſing them to have [illegible] their new *Chaldee* and their old *Hebrew* [illegible] muſt their 70 Years Captivity [illegible] could be ſo wholly [illegible] forget the other. And this [illegible] appear, if we conſider that [illegible] tinued Captive in *Babylon* [illegible]

and yet in all this long Tract of Time they loſt not their native *Hebrew*, but, as all agree, brought it back along with them into the Land of *Canaan*. And is it not very ſtange that they who preſerved it in one Captivity of 200 Years duration, ſhould quite loſe it in another of 70, when they had all the advantages of preſerving it in the later, that they had in the former? There is no doubt but in both they intermingled their *Hebrew* with ſome words and phraſes of the reſpective Languages of thoſe Countries; and that they did ſo, is notorious of this later Captivity in *Babylon*, from whence they brought ſeveral *Chaldee* words, of which there are ſundry Inſtances in the New Teſtament, ſuch as *Bethesda*, *Golgotha*, *Akeldama*, &c. which yet are ſaid ἑβραϊστὶ λεγεσθαι, *to be ſo called in the* Hebrew *Tongue*, becauſe by common uſe they were adopted into the *Hebrew*, even as *Deboach*, *Intrigue*, *Embarraſment*, &c. are now adopted into the *Engliſh*: But yet the deriving theſe foreign words into them, render neither the one nor the other a new Language; ſtill the former continued *Hebrew*, as the later continues *Engliſh*. And though perhaps every ordinary *Jew* underſtood not thoſe *Chaldee* words any more than every ordinary *Engliſhman* theſe *French* words, yet ſtill the one underſtood *Hebrew* as well as the other underſtands *Engliſh*: But that the *Jews* retained their knowledg of the ancient *Hebrew* under, and a long while after this Captivity, is evident, not only from the reaſon of the thing, but from much better authority than can be pretended for the contrary: For the main authority which the contrary Opinion depends on, is that of the Jewiſh Doctors, many of whom underſtood very little of their own Antiquities; and though in thoſe Collections of their Writings from whence theſe Authorities are

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cannot be [illegible]
Ancient, [illegible]
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Simon, who [illegible]
loquendi [illegible]
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was altered. [illegible]
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selves from [illegible]
true, *viz.* That [illegible]
Service in the Hebrew [illegible]
time the *Hebrew* was [illegible]
and that it was [illegible]
a great many of the [illegible]
that Passage of his about *Paula*'s [illegible]
funus ejus Palestinarum [illegible] *Turba* [illegible]
Græco, Latino, *Syrooue Sermone, Psalmos* [illegible]
sonabant; i. e. *The whole multitudes of the Cities of* Palestine *met at* Paula's *Funeral, and sang Psalms in order in the* Hebrew, Greek, Latin, *and* Syrian *Tongue*. So that it seems in those days the *Hebrew* was as much the common Language of some Cities in *Palestine*, as the *Greek*, and *Latin*, and *Syriack*, was of others. And St. *Ambrose*, speaking of the Jewish Converts, hath this Passage, * "*Hi ex* Hebræis *erant qui* [illegible]
"*do* Syria *Lingua plerunque* Hebræa *in Tractatibus &*
"*oblationibus utebantur*: i. e. These were *Jews* who in
"their Sermons and Oblations used sometimes the *Syrian*, but most commonly the *Hebrew* Language. From whence it's evident that *Hebrew* was then more common among them than the *Syriack*. Against all this, it is objected by *Bellarmine*, and our [illegible] that [illegible]

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the *Jews* returned from this Captivity into their own Country, Eſdras *was forced by himſelf and others to make the Law be interpreted to them*, Nehem.8.13. From whence they infer that the *Jews* did not then underſtand the *Hebrew* Tongue, in which the Law was read to them. But what if by Interpreting, we underſtand not conſtruing the words, but explaining the Senſe of the Law? Why truly then this doughty Argument vaniſhes in *fumo*. But that ſo it is, is evident from *ver.* 8. where it is ſaid, that *They read in the Book of the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading*, or meaning of what they read. But ſtill our Author, from *Bellarmine* his Oracle, objects, "That when our Saviour upon the Croſs did in the old "*Hebrew* of the Pſalm ſay as it was firſt written, *Eli*, "*Eli*, *Lama ſabacthani*; St. *Matthew* who did write his "Goſpel in that new kind of *Hebrew* the *Syriack*, which "was vulgarly ſpoken by the *Jews* in thoſe days, is "forced to interpret theſe words, ſaying, which is be-"ing interpreted, *My God, my God, why haſt thou for-"ſaken me?* For which reaſon alſo he interpreted ſeveral "other *Hebrew* words, which is a manifeſt ſign that they "could not be underſtood by the *Jews* in whoſe Language "he did write, without Interpretation. But now ſuppoſe in the firſt place that theſe words of our Saviour upon the Croſs were *Syriack*, and not the old *Hebrew*, as our Author from *Bellarmine* will needs have th[illegible] why then it will very unluckily follow, that th[illegible] underſtood not *Syriack*, which yet both he an[illegible] *mine* will needs have to be their Vulgar La[illegible] our Saviour's time. For what need had S[illegible] to interpret *Syriack* words to the *Jews*, if [illegible] their Vulgar Language was *Syriack*? But [illegible] *Eli*, *Eli*, as it is in St. *Matthew*, the [illegible]

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Saviour were *Eloi*, *Eloi*, as St. *Mark* reports them, the whole ſentence is *Syriack*: And ſeeing the later part is ſo, I ſhould think it more reaſonable to conclude the former ſo too, than to make our Saviour ſpeak two different Languages in ſo ſhort a Sentence. But ſuppoſe that for once we ſhould be ſo civil as to allow the whole to be *Hebrew*, yet St. *Matthew*'s interpreting it, doth by no means infer that the *Jews* of that Age did not underſtand *Hebrew*: For what if St. *Matthew* wrote his Goſpel in *Greek*, and not in *Syriack*, as our Author affirms; why truly then he is utterly undone again, for then all that can be inferred from St. *Matthew*'s interpreting thoſe *Hebrew* words, is, that all that underſtood *Greek* did not underſtand *Hebrew*, or at moſt that there were ſome of the *Heleniſtical Jews* that lived abroad in *Gentile* Countries, who ſince the Tranſlation of their Scriptures into *Greek* (which was then the moſt Univerſal Language in the World) had quite forgot the *Hebrew*, and that for their ſakes it was that Saint *Matthew* interpreted thoſe *Hebrew* words of our Saviour, either of which we may ſafely grant without the leaſt damage to our Cauſe, or advantage to our Adverſaries. Now that St. *Matthew* did write his Goſpel in *Greek*, is the current Opinion of a great many Learned Men both in his Church and ours; which Opinion of theirs is founded upon ſuch Arguments, as I am apt to think will puzzle much Wiſer Heads than his to anſwer. For upon the Riſe of the Grecian Empire the *Greek* Language was ſo far [illegible] through all the Eaſtern Countries, that it [illegible] Univerſal Mother-Language, [illegible] where [illegible] their own Rabbi[illegible] it being in all [illegible] ordinarily ſpo[illegible]

Brethren the *Helenists*, or with Foreigners, even as *Lingua Franca* is now ordinarily spoke by the Natives all along the *Straits* in their Converse with Foreigners, though it be not their native Language; and from *Pilate*'s writing the Title, or Accusation of Christ upon his Cross in those three Languages, *Hebrew*, *Greek*, and *Latin*, it seems very probable that they were all three very commonly understood by many, if not most of the *Jews*; for St. *John* tells us, That *many of them read it, and it was written in* Hebrew, Greek, *and* Latin: And therefore if they read it as it was written, they read it in all those Languages, and consequently understood them all: For as for the *Greek*, *Cicero* tells us, *That it was understood almost among all Nations* *. And St. *Jerom*, speaking of the *Galatians*, tells us, "*Excepto Sermone* Græco *quo omnis oriens loquitur, propriam linguam, eandem habere quam* Treviros †, *i. e.* That "besides the *Greek* Tongue which all the *East* spoke, "they had their own proper Language, which was the "very same with that that was spoke at *Trevers*. And as the *Jews* commonly spoke and understood the *Greek*, so they preferred it before all other Languages in the World but the *Hebrew*, stiling it *the fairest of the Tongues which belong to the Sons of* Japhet, and affirming that *the Law could not be translated according to what was needful for it into any other Language but* Greek †. Seeing therefore the *Greek* was so universally understood, and so highly celebrated by the *Jews* of that Age, it is highly probable that St. *Matthew*, who wrote his Gospel purely for the *Jews*, chose rather to write in that Language than in any other, this being the most universally understood by them, it being the Mother Tongue of the *Helenistical Jews*, and a Language which a great part of the *Hebrew Jews* understood [illegible]

* Cicero pro Archia.

† In Proæm. 2. lib. Comment. Epist. ad Galat.

† *Lightfoot*, Vol. 2. p. 103.

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without signification, such as *Mew*, *Threw*, *Mor*, *Phor*, *Jax*, *Asaph*, *Threux*, *Zoock*, and the like; which being borrowed from those Sacred Languages, they thought unlawful to translate, and so at last lost the signification of them. And *Iamblicus* in answer to that Question, Why among the significant Divine Names they preferred these barbarous Ones before their own, tells us, * ἔστι δὲ καὶ τοῦτο μυστικὸς ὁ λόγος. Διατὶ γὰρ τῶν ἱερῶν ἐθνῶν, ὥσπερ Αἰγυπτίων τε καὶ Ασσυρίων, οἱ θεοὶ τῇ ὅλῃ διάλεκτον ἱεροπρεπῆ κατέδειξαν· διὰ τοῦτο καὶ τὰς κοινολογίας ὁμοίας εἶναι τῇ συζύγῳ πρὸς τοὺς θεοὺς λέξει προσφέρειν. i. e. *The Reason of which Matter is mystical*, viz. *because the Gods do esteem the Languages of the Sacred Nations, such as the Ægyptians and Assyrians, to be wholly Sacred; and therefore we conceive that our Discourses with the Gods ought as much as may be to be performed in these Sacred Languages, which are so near a-kin to them.* Where under the *Assyrians* he includes the *Jews*, who had such an high Opinion of the Sacredness of their own above all other Languages, that, as our Learned *Lightfoot* observes *, it is disputed by them, whether it be lawful to snatch the Holy Books out of the Fire on the Sabbath Day, when it cannot be done without some labour; and it is concluded without all scruple, that if they be wrote in *Hebrew*, they ought to be snatch'd out; but if in any other Language or Character, it is doubted: and Rabbi *Jose* affirms they are not to be snatched out, nor would they tolerate, as he there observes, the Version of the Book of *Job* in the *Chaldee* Language, much less the Version of the Law and the Prophets into any more remote and heathen La[illegible] This therefore was one Reason why they w[illegible] of translating their Scriptures into any [illegible] because they looked u[illegible] other Langu[illegible]

* De Myst. Sect. 7. cap. 4.

* Vol. 2. pag. 804.

†

prophane to expreſs their Sacred Oracles. As for the *Hebrew*, they tell us that it is *Lingua divinitus creata & omnium perfectiſſima, & rebus ipſis convenientiſſima*; and that *Angeli majorem ejus rationem habent quam aliarum* *, that it is a Language of God's creating, and of all others the moſt perfect and agreeable to the Nature of Things; and that the Angels themſelves have a higher veneration for it than for any other; and upon this ſuperſtitious apprehenſion, they look'd upon it as a kind of prophanation of the Holy Books to tranſlate them into any other Language. Which is ſuch a Reaſon as cannot with any modeſty be pretended by the *Romaniſts* againſt our tranſlating the Scripture into vulgar Languages, and much leſs againſt having our Publick Prayers in a known Tongue; for ſure they will not pretend, either that their *Latin* is a more Sacred Language than another, or that their Prayers, which are for the moſt part of humane compoſure, are too ſacred to be expreſſed in Vulgar Languages.

* Lib. Coſri. pag. 4.

But then the other and main Reaſon why the Jews were ſo averſe to the tranſlating their Scriptures out of *Hebrew*, was, that they look'd upon the Scripture as their own proper Treaſure; by being poſſeſt of which, they thought themſelves advanced to a higher pitch of Glory than any other Nation, and therefore they could not indure to think of communicating it to the Heathen, whom they deſpiſed and abominated; they look'd upon it as a high prophanation of the Sacred Myſteries, to expoſe them to the view of the *Gentile* World, and to caſt ſuch precious Pearls before ſuch unclean Swine, as they eſteemed all Nations but their own. And therefore when they were forced againſt their Wills, by *Ptolomy Philadelphus*, to tranſlate their Scriptures into *Greek*, that they accounted as bitter

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unto *Israel*, as the day wherein the Golden Calf was made, and for a long while after they kept an annual Fast to bewail that Work of the Translation; and in the Translation it self they used an unprick'd Bible, in which the Words being written without Vowels, they might the better distort them divers ways, and into different senses from the Original; and if they were questioned, might point them so as to make them agree with their false Translations, by which means they industriously concealed a great deal of the true sense of their Scriptures from the *Gentiles*. But how justifiable soever this Reason might be in the *Jews*, (who were the peculiar People of God, inclosed by the Laws of their Religion, from all Sacred Communication with any other Nations, and with whom the *Gentile* World was legally unclean) to be sure now the middle-Wall of Partition is broken down, and the *Gentiles* received into free participation of all the Priviledges of the Church of God, no Christian Church or People can pretend to it; and unless the learned Part of the Church of *Rome*, who understand *Latin*, can advance the same pretence that the *Jews* did, *viz.* That they are the Peculiar of God, and that all illiterate Christians are to be look'd upon and treated by them as unclean Heathens, and Strangers and Aliens to the Common-Wealth of their *Israel*, it will doubtless be highly impious, as well as uncharitable, for them to pretend to act upon this Jewish Reason. Seeing therefore the *Jews* in not translating their Scriptures, acted upon such Reasons, as no Christian People can pretend to, their Example can be no Warrant for any Christian Church to follow them: for it is the Reason of Humane Actions, that either justifies or condemns them; and therefore though we should suppose these Jewish Reasons

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Reaſons to be juſt and good in their State and Circumſtances; yet this can be no warrant for any Chriſtian Church to act upon them, unleſs its State and Circumſtances were the ſame: But if the State of all Chriſtian Churches be in both theſe reſpects directly contrary to that of the Jewiſh; that is, if all their Languages are equally holy, and all the People that ſpeak them are equally intitled to the Privileges of the Church of God, then the ſame Reaſons that obliged the Jewiſh Church to do as they did, oblige all Chriſtian Churches to do the contrary; and conſequently, the ſame Reaſons which obliged the Jewiſh Church not to tranſlate her Scriptures and Divine Offices out of *Hebrew* into other Languages, do equally oblige the *Roman* Church to tranſlate her Scriptures and Divine Offices out of *Latin*, into the Vulgar Languages of all other Churches in Communion with her: And thus their mighty Argument recoils upon themſelves, which is all that Men uſually get by endeavouring to colour their foul Practices with falſe Pretences.

Fourthly, and laſtly; That ſuppoſing that after this Captivity, the *Jews* did not underſtand the *Hebrew*; yet, whenever their Scriptures and Divine Offices were read to them in *Hebrew*, they had them always interpreted to them into their Vulgar Languages. After the *Hebrew* ceaſed to be the Vulgar Language of the *Hebrew Jews*, which in all probability was long after the days of our Saviour and his Apoſtles, they ſtill continued in their Synagogues to read the Scripture to the People in the Original *Hebrew*; the Underſtanding as well as ſpeaking of which, being in proceſs of Time in a great Meaſure loſt among the [redacted] pointed in all their Synagogues [redacted] being skilled in the Tongues, was [redacted]

†

read the Law, and to render, Verse by Verse, what was read out of the *Hebrew*, into the Mother-Tongue concerning which Interpretation there were sundry accurate Canons made by their Doctors; as particularly this, *He that reads in the Law, let him not read at one time more than one Verse to the Interpreter*, (for which they give this Reason) *lest the Interpreter mistake*. By which practice of theirs, it's evident, that though for the above-named Reasons they were very averse to the translating their Scriptures out of the *Hebrew*, yet they look'd upon it as absolutely necessary in their Publick Worship, for the People to hear them in their Mother-Tongue, that so they might both understand God's Will from his own Word, and be able to join with understanding in those Scripture-Prayers and Thanksgivings of which their Publick Worship did consist. Which practice of theirs effectually condemns the practice of the Church of *Rome*, who never takes any care to interpret her *Latin* Prayers to the People, tho the far greatest part of them understand *Latin*, no more than the *Jewish* Vulgar in those days did *Hebrew*; and therefore it's very impertinent in the *Roman* Doctors to urge this Example of the Jews in the vindication of their *Latin* Service; for if the Example were good, they are oblig'd to follow it in one part as well as another; nor will it at all justify them, that the *Jews*, as well as they, read their Publick Prayers to the People in an Unknown Tongue, unless they, as well as the *Jews*, interpret their Prayers to the People in their Mother-Tongue; which I doubt would be a Task too big for the skill of many a Mass-Priest; among sundry of whom, if I am not misinformed by their own Authors, *Latin* is a very scarce Commodity, insomuch that the Priest understands no more what he reads, than

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than the People what they hear, and ſo *the Blind leads the Blind*—: God avert the Conſequence.

And now by this time I think I may preſume upon it, that I have given a full and ſatisfactory Anſwer to this ſo-much celebrated Argument of our Authors, upon which I have the longer inſiſted, becauſe I find it ſo often repeated by their Writers, and ſo little taken notice of by Ours. And if after they have given us ſo many Diſhes of their twice twenty-times boiled Coleworts, there be any remaining Reaſon to expect from them a modeſter uſage for the future, I would very fain hope, that before they repeat this Argument again, they will think themſelves obliged to return ſome fair Reply to this Anſwer.

II. I now proceed, in the ſecond place, to conſider particularly thoſe Texts of Scripture which they urge in defence of their *Latin* Service. And the only Texts inſiſted on, either by *the Catholick Scripturiſt*, or *Touchſtone*, after the moſt diligent enquiry they could make among their own Authors, are *Levit.* 16. 17. and *Luke* 1. 8. in the firſt of which it is ſaid, *Let no Man be in the Tabernacle, when the High Prieſt goeth in to make an Atonement in the Holy Place, until he come out and hath made an Atonement for himſelf and for his Houſhold, and for all the Congregation of Iſrael.* In the ſecond we are told, that while *Zacharias executed the Prieſt's Office before God, his Lot being to burn Incenſe when he went into the Temple of the Lord, the whole multitude of the People were praying without in the time of Incenſe.* But what Conſequence, I beſeech you, can be drawn from hence to juſtify the uſe of publick Prayers in an Unknown Tongue? *Why*, ſaith the Scripturiſt, *ſee you not here Publick Prayers made expreſly for*

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for the whole Aſſembly; and yet none of the Aſſembly permitted to hear or ſee what there was done by the Prieſt to God for them, even then when the Prieſt made an Atonement for himſelf, his Houſhold, and all the Congregation of Iſrael. And then, ſaith the *Touch-ſtone, All the People were without, and the Prieſt within, how then did they underſtand him? therefore the Publick Service of the Church may be ſaid as all the People underſtand it not.* But what moſt wretched Conſequence this is, will, I doubt not, ſufficiently appear upon theſe following Conſiderations.

1. That it doth not appear, that in the performance of this Sacred Office, there was any vocal Prayer uſed, either by the High Prieſt on the great Day of Expiation, or by the Prieſt in the Morning and Evening-Incenſe. The *Scripturiſt*, by falſifying the words of *Levit.* 16. 17. would fain inſinuate, that the High Prieſt when he went into the Holy of Holies, offered up ſome publick vocal Prayer there for the People; for inſtead of [*Let no Man go into the Tabernacle of the Congregation, when the High Prieſt goeth in to make an Atonement in the Holy Place*] *he reads, When the High Prieſt goeth in to pray for himſelf and his Houſe*, &c. From whence he infers, *See you not here Publick Prayer made expreſly for the whole Aſſembly*, &c? Whereas in reality there was no Publick Prayer made, either by him, or by the Prieſt, during the celebration of theſe Sacred Rights; all that the High Prieſt did, during his abode in the Holy of Holies, (into which he enter'd, with a Cenſer of Coals in one Hand, and a Diſh of Incenſe in the other) was offering the Incenſe, and ſprinkling the Blood of the Sacrifices. When he offer'd the Incenſe, he enter'd in with a Cenſer of Coals in one Hand, and a Diſh of Incenſe in the other, with which he

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he went up to the Ark; and there having ſet down his Coals, he emptied the Incenſe into his Hands, and laid it on the Coals; and having ſtaid there till the Room was full of Smoak, he returned backwards from within the Vail, with his Face ſtill toward the Ark: but all this while we do not find that ever he ſpoke one ſyllable; 'tis true, when he was come out from the Holy of Holies, the *Hebrew* Doctors tell us he made a ſhort Prayer; but this he pronounced ſo audibly that the People heard him, and were thereby ſatisfied that he was not dead in the Temple *; and then when he went in again with the Blood of the Sacrifice, all that he did was to ſprinkle it eight times, once upwards, and ſeven times downwards, between the Bars of the Ark, and ſo he returned as before, without offering up one ſyllable of Publick Prayers. 'Tis true, at the killing the Sacrifices, both for himſelf and for the People, he made a publick Confeſſion, both of his own and the Peoples Sins; but this he performed in their preſence and hearing: and in the cloſe of the Solemnity, he offered up eight ſeveral Prayers; but this he alſo performed before the whole Congregation. So that all the Publick Prayers he offer'd, were made in the ſight and hearing of the People, that ſo they might all join with him; which is a much better Argument that all Publick Prayers ought to be performed in the ſight and hearing of the People, and neither muttered in a low Voice, ſo that the People cannot hear them, nor pronounc'd in an Unknown Tongue, ſo as that they were as good not hear them; then the High Prieſt's retiring from the ſight of the People in the performance of thoſe Sacred Rights, is, that the Publick Prayers may be lawfully ſo performed, as that

* Vid. Maimon. jom. Hakipparim, C. 4. Sect 1.

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the People cannot understand them; which is indeed no Argument at all, seeing in the performance of these Sacred Rights, no Publick Prayers were used.

And then as for the Priest's offering the daily Incense, the manner of it was thus, as the *Hebrew* Doctors inform us; after the Ashes were gather'd from off the Altar by one Priest into a golden Vessel, another brought a Vessel full of Incense, and a third a Censer with Fire, and put Coals upon the Altar; upon which these three bowed themselves and went out; and then a fourth, whose Office it was to burn the Incense, upon warning given by the President, strewed it on the Fire, at which all the People withdrew out of the Temple from between the Porch and the Altar, and fell to their Prayers; and then when the Priest had burnt the Incense, he bowed himself and went his way *: In all which account there is not the least syllable of any Publick Prayer that was offer'd by him. 'Tis true, his offering the Incense was a symbolical Prayer, signifying his offering up the Prayers of the People by way of Intercession; but this, as I shall shew by and by, was peculiar to his Office; and the People having no part in it, it was no way necessary they should be present at it; but if they had had their part in it, they could as easily join with him when they saw him not, as if they had seen him; for they knew as well what he was doing as if they had been present with him, they certainly knew that when the President gave the Signal, *Sir, Offer*, he immediately strewed the Incense on the Coals, and there-withal offered up their Prayers

* Vid. Maimon. *of the daily Service.* Cap. 3.

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Prayers unto God: For ſure a common Symbol of every days uſe is much more eaſy to be underſtood by illiterate People, than a *Latin* Prayer; the Action ſpoke as plain to them, and was as well underſtood by them as their Mother-Tongue; they ſaw their Prieſts carry the Coals and Incenſe into the Holy Place, and they knew it was in order to offering it up to God for them; they heard the Preſident command the Prieſt to offer, and thereupon did as certainly know that he offer'd it, as if they had ſeen him do it. So that their not ſeeing him do it, did not at all obſcure the meaning of that Sacred Right for them, as an Unknown Tongue muſt neceſſarily do the meaning of the Prayers expreſs'd in it; and therefore unleſs it can be proved that it is as eaſy for our People to underſtand Latin Prayers, as it was for the Jews to know that their Prieſt was offering the Incenſe; and what he intended by it, though they ſaw him not, 'twill be a mighty wide arguing from the one to the other, though we ſhould ſuppoſe the Jews to be as much obliged to join with their Prieſts in that Symbolical Prayer, as we are with ours in our vocal Prayers. The Jews did not ſee their Prieſt when he offer'd the Incenſe, but yet very well underſtood what he was doing; therefore we who ſee our Prieſt when he offers our Prayers, need not underſtand what he prays for: or thus, the Jews ſaw not this Symbolical Prayer of their Prieſt, which yet they underſtood as well as if they ſaw it; therefore our vocal Prayers may be lawfully read to us by our Prieſts in an Unknown Tongue, which we do not underſtand at all. A wonderful wiſe Conſequence this, and ſuch as very

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well becomes such Logicians, as think themselves bound to say something, even when they can say nothing to the purpose.

2ly. That the Symbolical Prayer expresst by this sacred Action of the Priest was peculiar to himself, and the People had no part in it; for it is agreed among all Christians that both the High Priest and Priests in these sacred performances were Types and Figures of Jesus Christ, and that particularly in their offering the Incense, they did prefigure his Intercession for us, wherein he offers up our Prayers to his Father perfumed and hallowed by his own Meritorious Sacrifice, in which it was impossible for the People to bear any part, they being the party interceded for; and seeing the Priests only, and not the People, were appointed by God to represent by this sacred Action our Saviour's Intercession for us, it had been a degree of Sacriledg in the People to assume any part in it; and seeing they had no part in it, what need had they to be present at it? No more sure than we have to be present with our Saviour at the Right Hand of his Father, while he is there making Intercession for us. But doth it follow that because the *Jews* were not allowed to be present at the Incense offering in which they had no part, therefore we Christians are not allowed to be present at the publick Prayers of the Church in which we have all our parts? No; This our Adversaries will by no means allow: And yet this I think is a much better Consequence than that of our wise Author's, *viz. Therefore the People need not understand those Prayers*, seeing it is to no purpose for them to be present at Prayers which they do not understand. But the People did not see what

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what the Prieſt did when he offered the Incenſe, and what then? Why then they did not underſtand what he did. Suppoſe they did not, (which, as I ſhewed before, is notoriouſly falſe) doth it follow that becauſe they underſtood not what the Prieſt did when he offered the Incenſe, in which they had no part at all, therefore we need not underſtand the publick Prayers which the Prieſt reads, in which we have all our parts, and are obliged to joyn? Or, that becauſe the Jewiſh Prieſts did not permit the People to ſee the Incenſe offering, which was an Office peculiar to the Prieſthood, therefore the Chriſtian Prieſts need not permit the People to underſtand the publick Prayers which are the common Office of all Chriſtian People? Dare any of our Adverſaries affirm that Chriſtians are no more obliged to pray with their Prieſts in the publick Prayers of the Church, than the *Jews* were to offer Incenſe with their Prieſts in their Incenſe-Offerings? No; Though we know they are daring enough at a bold Aſſertion, yet this I am apt to think they have hardly the confidence to adventure on. Well then; How doth it follow that Chriſtians are not obliged to underſtand what they *are* obliged to act in? Becauſe the *Jews* were not obliged to underſtand what they were *not* obliged to act in. Which is as much as to ſay, Becauſe I need not underſtand that which I have nothing to do with, therefore there is no neceſſity I ſhould underſtand that which is my duty.

3dly. That the reaſon why in this ſacred Action the High Prieſt and Prieſts withdraw from the ſight of the People was wholly Myſterious and Typical, and as ſuch is not to be urged in Vindication of Chriſtians

Pray-

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Praying in an Unknown Tongue. For as the High Priest and Priests were in this Act Types and Representations of our Saviour Interceding for us, and offering up our Prayers, so the Holy and most holy Place where they performed this Act, were Types and Representations of Heaven where he Intercedes. The truth of which is so Universally owned among Christians, that I need not insist upon the Proof of it. The true reason therefore why these Jewish Priests in their Incense-offering withdrew from the sight of the People into the Holy and most holy Place, was to represent our Saviour's withdrawing himself out of the sight of this lower World into the Heavenly Place, when he ascended thither to intercede for us at the Right Hand of God. Supposing then that the Jewish People did not understand what their Priest did while he was offering the Incense, because they did not see him, yet this will by no means justifie the Christian Priests in not permitting the People to understand what they say when they offer up the publick Prayers, unless they can pretend to have the same reason to conceal the Prayers from the People by expressing them in an Unknown Tougue, that the Jewish Priests had to conceal the Incense-Offering from their People by performing it in the Holy, or most holy Place. And this, I think, without disparaging the confidence of our Adversaries, they have not yet forehead enough to pretend to. For sure their Priests were never intended for Types and Shadows of our Saviour; or if they were, their reading Mass was never meant to Typifie the Intercession of our Saviour; or if it were, yet their reading Mass in an Unknown Tongue was never designed to represent our Saviour's

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our's Aſcenſion into Heaven, to intercede for us there. Why then do they pretend to imitate this Practice of theirs by the Example of the Jewiſh Prieſts, when they have not the leaſt reaſon to imitate it, the reaſon upon which their action is founded, why we ſhould be ſo civil as to grant them [illegible] the Incenſe out of the Light of the Sanctuary, and offering publick Prayers in an Unknown Tongue, are not parallel Caſes, (which I am ſure is evident from what they can juſtly demand, the one will not juſtifie the other? The Jewiſh Prieſts offered the Incenſe out of the Light of the Sanctuary, becauſe God commanded them ſo to do, to figure the Aſcenſion of our Lord into Heaven, there to offer up our Prayers and Praiſes: But then, I beſeech you, What reaſon can be given why we may lawfully offer up our Prayers in an Unknown Tongue, but that we have the ſame reaſon for it, whether they have the ſame reaſon or not? This is the only way of Arguing, the wiſeſt Men always uſed, to find out what was the Law, and then to conſider what was the reaſon of it, to take away the Reaſon, is to take away the Law. But our Saviour has not told us any reaſon why it that the Law ſhould be ſo, and therefore we muſt be ſo. I muſt confeſs, if it be [illegible] for this Reaſon, there ſeems to be a ſtrong reaſon for this Practice, ſeeing it is not againſt any Moral Law, as it is.

4thly. That during the time the People are [illegible]

selves in a Language which they understood. So the Text tells us, *Luke* 1. 10. That *the whole Multitude of the People were Praying without at the time of Incense.* And in the 50th of *Ecclesiasticus*, the whole Order of this Action is thus described; *The High Priest* Simon *the Son of* Onias, *offering to God the Odour of sweet smell, the Sons of* Aaron *cried out and sounded with Trumpets; then all the People together, made haste and fell on their Faces to the Ground, and besought the Lord most High in Prayer before the Merciful, until the Ministry of the Lord were done*, i. e. the Incense consumed, *and then* Simon *descending*, i. e. from the Sanctuary, *lift up his Hands over all the Congregation of* Israel *to give the Lord's Blessing.* From whence it's plain that while the Incense was offering, the People had their own peculiar Prayers appointed them; and what they were, the *Hebrew* Doctors acquaint us, *viz.* Three; which they recite, and call *The Peoples Prayers* *. All which Prayers being Collects of a considerable length, must in all probability be indited in a Language which they well understood; otherwise as they must have prayed for they knew not what, so it had been next too impossible for them to have recited their Prayers truly; which was a Circumstance upon which the *Jews* did very nicely (if not superstitiously) insist in all their Publick Offices. So that this Argument of our Author's from the Incense-Offering, if they do not handle it more cautiously, will go near to cut the Throat of their own dear Cause. For, first, it was no wonder at all that the People were not permitted to be present with the Priest in his Incense-Offering, seeing at the same time they

* Vid. *Lightfoot*, Vol. 1. p. 946, 947.

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they had their peculiar Offices of Prayer appointed them. They were to be Praying without in the Court of the *Jews*, which together with that of the *Gentiles* repreſented the lower World, while the Prieſt was offering within the Sanctuary, which repreſented the upper World; the deſign of which was to repreſent and ſhadow forth the Chriſtian Church ſending up its Prayers to Heaven from this lower World, whilſt Jeſus her High Prieſt is offering them up to his Father in the Heavenly Sanctuary. But had the Jewiſh Prieſt on the one hand been preſent with the People in their Court without, he could not have repreſented Jeſus interceding for the Church in Heaven, or had the People been preſent on the other hand with the Prieſt in the Sanctuary, they could not have repreſented the Church on Earth ſending up her Prayers from Earth to Heaven. So that the nature of this [illegible] ſuch as did require the Prieſt [illegible] part while they were [illegible] Offices. But, I believe, [illegible] have Chriſtian People [illegible] can render it [illegible] ſtand the Prayers [illegible] not to be [illegible] all, that [illegible] preſence [illegible] the [illegible] in a [illegible] till it be [illegible] part [illegible] equally [illegible]

guage of their prayers; to infer the lawfulneſs of the later from the former, is juſt as good Logick as the Stick ſtands in the Chimney-Corner, therefore it muſt rain to Morrow.

But then, ſecondly, It is further obſervable, that there was no other Vocal-prayer uſed in this ſacred Solemnity but what the People underſtood; ſeeing it is evident not only that they underſtood *Hebrew* in our Saviour's time, (as was proved before) which was the Language in which their Prayers were indited; but alſo that it had been extreamly difficult for them truly to have recited three ſuch long Collects, and utterly impoſſible to have accompanied the Matter of them with their devout Deſires and Affections, (as was juſt now obſerved) had they not underſtood the Language in which they were expreſt. And if this be ſo, then this Scripture-Inſtance which our Authors urge in their own Vindication, (if it be conſidered in all its Circumſtances) argues point-blank againſt them; for then it will follow from it, that though it be not neceſſary that the People ſhould be admitted to ſee, and (which is more than I need allow) to underſtand every Myſtick Action of the Prieſt; (ſuch as was that of the Incenſe-Offering) yet it is neceſſary that they ſhould underſtand the Prayers in which they are obliged to joyn.

And thus, I think, I have ſufficiently anſwered our Adverſaries Texts, which at firſt view do evidently appear ſo far from their purpoſe, that their urging

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urging them is a plain Demonſtration what a miſerable ſhift they are put to for Scripture-proof to juſtifie this abſurd and unſcriptural practice of their Church. For certainly, could they have ſheltered it under any fair colour of Scripture, they would never have lodged in ſuch a deplorable *Refuge*, which in ſtead of defending it, doth only more expoſe it.

But there is one Text more urged by the *Scripturiſt*, which he mentions ſo faintly, that it ſeem his intent was rather to Flourish, than to fight with it; which I ſuppoſe was the reaſon why the modeſt Tranſcriber the *Touchſtone*, left it out of his Copy. The Text is *Mat.* 21. 15. where when the Children cried out in the Temple, *Hoſanna to the Son of* David, *though they were not more than* ſaith our Author, *yet Chriſt takes a noble Praiſe* ſaying, *that out of the Mouths of Infants and Sucklings thou haſt perfected Praiſe.* But what means our Author by confidently affirming that they were not more than what they ſeem? It is certain the Children [illegible] Children? However it is plain, they were [illegible] dren as could go to the Temple, and [illegible] could ſpeak and underſtand what they ſaid. But is it certain *Hoſanna* is in [illegible] Language, as our Author [illegible] underſtood by the Common People [illegible] by the Children? Suppoſe this [illegible] we have largely proved the [illegible] might not make [illegible] and the meaning of *Hoſanna* in this [illegible] Amen,

L [illegible]

which

which is an *Hebrew* word as well as that? *Hoſanna* was a word of that common uſe, that they called the *Bundles of Boughs*, which they carried about in the Feaſt of Tabernacles, *Hoſanna's*; *Hoſanna*, i. e. *ſave, I beſeech thee*, being the form of Acclamation which the *Jews* were wont to uſe in the Celebration of that Feaſt; and it being the manner of the *Jews*, as our *Lightfoot* obſerves *, to teach their Children from their infancy how to manage thoſe Bundles of Boughs, and in their waving them to cry *Hoſanna*, it is very fairly ſuppoſable that they did as well underſtand the meaning of the word, (allowing that they did not underſtand *Hebrew*) as our catechiſed Children do the meaning of *Amen*.

* Vol. 2. p. 225.

And now ſeeing our Author is ſo unfortunate as not to be able to make out his Point by Scripture, he is reſolved to try what he can do by Illuſtration, for ſo he gravely tells us, That *a Petition well made, even when it's preſented by a Petitioner who underſtands not the Language in which the Petition is made, obtains of the King, or Emperor, who underſtands it, as much as if the Petitioner had perfectly underſtood every word of it. Even ſo,* &c. But now ſuppoſe this King, or Emperor, ſhould ask this Petitioner; Friend, do you know what it is you here petition for? and he ſhould anſwer, No indeed, and it ſhall pleaſe your Majeſty, I confeſs I do not underſtand one ſyllable of what is there contained; whether it be for Pardon for ſome Fault, or Protection from ſome Danger, or for ſome particular place of Preferment, I do not know, only thi[illegible] am informed by thoſe that do underſtand it, [illegible]

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it doth contain a particular proof of your Majesty, (they are our Author's own words, with the necessary Variations) *and a special Worship or Honour to your Person, and a peculiar recommending of our Necessities to you; and that it is a very decent Petition, approved by the Consent of Petition-makers, and commended by all the Learned of the Empire, who very well understand it,* though I do not. I imagine fancy, that how gracious soever our Heavenly King or Emperor may be, he would condemn such a Petitioner to be either a very rude Fellow that came with a design to mock him, or a very ill and impertinent one, and treat him accordingly. Even so, *&c.* But we have choice of Petitioners, and therefore seeing this will not do, let us consider *A rich Jewel* (as our Author proceeds, in the matter of *an Infant or Child, who cannot yet by reason of the value of it, doth not for that cause, esteem it truly of as great value, as when it is in the hands of a great Jeweller: So Latin Prayers in the Mouths of the Vulgar, be as precious in the sight of God, when they be said with equal Devotion, as when they are in the Mouths of great Scholars.* Very pretty indeed: but one misfortune is, that this precious Jewel is stollen Goods, filched, word for word, from Cardinal *Antoninus* *. And then there is another worse than this, that when all is done, it is not worth the stealing! For as I take it, there is a great deal of difference between a good Prayer, and a precious Jewel. A Jewel is never to be rendred more or less precious to another, by any Act of my Mind; nor will my Desire, [illegible] Love, raise the price

* [illegible]

price of it; and whether it be in my Hand, or Mouth, or Pocket, its value is the same: But surely it is not thus with a Prayer, the intrinsick value whereof principally depends upon the devotional Acts of the Mind. There is, no doubt, but the same Prayer is much better in God's esteem, when it is inspired with our Faith and Hope, Desire and Love, than when it is only written in a Book, or read or heard with a cold indifferency; and I cannot but think that a good Prayer is much more acceptable to God in a devout Man's Mouth, than in his Pocket, provided he understands it, attends to it, and joins his Affections with it; without which 'tis every whit as acceptable in his Pocket as in his Mouth: For a Form of Prayer, while it hath none of those devotional Acts of the Mind join'd to it, is only the meer Carcase of a Prayer, without the Soul that animates and enlivens it; and he who recites it without exerting with it any mental Act of Devotion, doth say a Prayer indeed, but he doth by no means pray. But how can a Man exert these devotional Acts in a form of words, which he doth not understand? How can he pray in Faith, when he knows not what he is to pray for? How can he confess his Sins with sorrow and remorse of Soul, when he confesses he knows not what? How can he desire or hope for the particular Blessings which the Prayer contains, when he knows not what they are? How can he cordially praise or give thanks, when he knows either what it is that he praises, or what it is he gives thanks for? Or, how can he know when to confess, or when to petition or give

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when he knows not whether the Prayer that is reading be a Confeſſion, Petition, or Thankſgiving? And then how is it poſſible for him to attend to a Prayer which he doth not underſtand? He may attend indeed to the Sound and Figure of the Words, but not to their Senſe and Meaning. And if this be all that is required, a Parrot may be as diligently attentive as a Chriſtian: So that all those internal Acts which conſtitute a form of Prayer in their Prayer, are under the direction of the Underſtanding; without which they cannot be exerted. But how can the Underſtanding direct them in a form of Prayer, which it doth not underſtand? How can it direct our Sorrow or Hope or Deſire or Gratitude, to go along with the Prayer, when it knows not what *Sins* they are that the Prayer confeſſes, or what *Bleſſings* they are that it asks or returns Thanks for? Though our Lord's Jewel be every whit as precious in the hand of one that underſtands it not, as one that underſtands it; yet, by his leave, it is far otherwiſe in a Prayer. It may be as good a form of Prayer indeed in the one hand, as in the other, but by no means to make a Prayer, or ſo precious and acceptable in the ſight of God. The Lord's Prayer written upon a Label, coming out of the Mouth of our great Grandfather's Statue, kneeling on his Monument, with its Hands and Eyes lift up to Heaven, is as good a form of Prayer as when it is pronounced from the Mouth of a devout Soul, with the higheſt Raptures of Zeal and Fervour. But ſure no Man can think it to be as good a Prayer; indeed, from the Mouth it is no

no actual Prayer at all, but only a dead form of Prayer; for how can that be an actual Prayer, which is not actually prayed? But from the Mouth of the other, it is an actual, living, animated Prayer, which is sure to find acceptance with God. And I doubt the Case is near the same, between a Prayer for the Mouth of one that understands it not, and one that understands it; from the one it is not so much a Prayer, as a form of words containing Matter of Prayer; for unless he desires the Matter contained in this form of words, he cannot be said to pray for it; but how is it possible he should desire it, when he knows not what it is? He may indeed exert a general undetermined Devotion while the words are saying, but it is impossible for him to determine his Devotion to the Matter and meaning of the words, because he doth not understand it. So that a *Latin* Prayer from one who understands not *Latin*, can be no more than a form of Prayer, because he can only say it, but cannot pray it: And therefore when our Author tells us, That *Latin Prayers in the Mouths of the Vulgar be as precious in the sight of God, (when they be said with equal Devotion) as when they are in the Mouths of great Scholars.* He supposes that which is not to be supposed, (if by Devotion he understands the Devotion of the Mind) *viz.* That he who understands not Latin, may pray over a Latin Prayer with equal Devotion with him who understands it; which is impossible, seeing a Man can no more pray a Prayer of which he doth not know the meaning, than sing a Tune of which he doth not

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But
necessary
should think
that it seems a Man
neither of the words nor meaning of
and if so, I see no reason why our
father's Statue, as before described,
be said to pray, as our Great Grand-father himself

Cardinal *Tolet* indeed tells us, That *to attend to* instruct
the words, so as not speak them too fast, or too

the next Verſe of a Pſalm, before he that recites with you hath done the former Verſe, is neceſſary. And this indeed diſables the Reverend Statue from performing what is neceſſary to Prayer. However a well-taught Parrot, according to his Doctrine, may Pray very devoutly, For, as he goes on, *There is an attention, which is by underſtanding the Senſe, and that is not neceſſary* (therefore ſay I, ſo far as it is neceſſary, Parrot you pray very well) *for if it were, very few would do their Duty, when ſo very few do underſtand what they ſay.* We may thank your Prayers in an Unknown Tongue for that. But then, ſaith he, *There is an attention relating to the end of Prayer, that is, that he who Prays, conſiders that he is preſent before God, and ſpeaks to him, and this indeed is very profitable, but it is not neceſſary:* Why truly then, our devout Parrot muſt content himſelf with the neceſſaries of Prayer, and not aſpire to *this very profitable part of it.* And even our own ſoft and ſmooth *Repreſenter* tells us, That *it is not neceſſary to have attention on the Words, or on the Senſe of Prayers, but rather purely on God.* Why truly, then, in my opinion, they were better uſe no words at all in their publick Prayers. For doubtleſs, their Minds would be better able *to attend upon God* in a deep Silence, than in the Noiſe and Clatter of a company of Words, of which they do not know the meaning.

Pag. 62.

But after all, our Author hath reſerved (as he imagines) a very ſtinging period for the Cloſe. *You who ſcorned* (ſaith he) *to uſe* Latin *Service, ſoon came to ſee your* Engliſh *Service with all ſcornful*

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ful [illegible] *and* [illegible] *all*, [illegible] is a late Book [illegible] could have furnished [illegible] ferent account of this Matter [illegible] not the least hint or [illegible] made our Peace [illegible] knavish Practice of the [illegible] ry Priests, with [illegible] blished Church [illegible] tenants, (which by the way was [illegible] vish) and thereby [illegible] perswasion, [illegible] set-Forms of Prayer and Ceremonies [illegible] not but think was [illegible] cient Evidence [illegible] *Jesus Maria* [illegible] but to preach Lies [illegible] intention [illegible] were Authorized [illegible] their own Consciences [illegible] not only by a Licence [illegible] also by a Bill [illegible] prevaricating Preachments [illegible] (as we have too much reason [illegible] that *Scornful Contempt* [illegible] and unwary People, which [illegible] lish *Service out of use* [illegible]

But we have now [illegible] that our *Scornful Contempt* [illegible]

there is a certain Being in the World, that hath too many Children of his own Temper, whom neither they nor we, have any great reason to dote on; whose common Practice it is to tempt Men to Sin, and then to Expose and Accuse them for it.

The End of the First Part, the Second will soon follow.

ERRATA.

PAge 649. line 3. read (is it).
P. 658. l. 9. r. ἐθνῶν.
P. 667. l. 13. r. from.
P. 669. l. 30. r. withdrew.
P. 675. read *lodged it.*
P. 677. l. 25. *del.* Cardinal.
P. 680. l. 7. instead of [for] r. [from].

LONDON,
Printed by *J. D.* for *Richard Chiswel* at the Rose and Crown in St. *Paul's* Church-Yard, 1688.

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The TEXTS examined which Papists cite out of the *Bible* for the Proof of their Doctrine

FOR

Prayers in an Unknown Tongue.

PART II.

IMPRIMATUR

Octob. 22. 1688. T. Hearne

I Now proceed, in the third place, to examine the Scripture-Arguments [illegible] Prayers in an Unknown Tongue [illegible] very absurd in it self, and so [illegible] all the Ends of Divine Worship, that [illegible] one word of Scripture against it, the [illegible] Thing would be sufficient to [illegible] to all unprejudiced Minds. But [illegible] as plain and express Scripture against it as [illegible] have well expected, had I seen the Passages of those Scriptures to oppose and condemn it. For,

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1 Cor. 14. 15. The Scripture makes it necessary for our understanding, so far as it is capable, to concur with our Wills and Affections in all that Worship we render to God, which it is impossible for it to do when we worship him in an Unknown Tongue. Thus the *Psalmist*, *God is the King of all the Earth; sing ye Praises with understanding.* But when those Hymns of Praise that are to be sung in the Publick Worship, are in a Language the People do not understand, how can they sing Praises with understanding? And accordingly St. *Basil*, in answer to that Question, What is it to sing with Understanding? tells us, *That Understanding, when it refers to the words of the Holy Scripture, is the same thing as the Taste is to Meats; for as the Throat by tasting discerneth Meats, so the Mind doth Words: If therefore a Man be so affected in his Soul by the force of every Word (he sings) as the Taste is affected with Meats, he hath fulfilled the Commandment, which saith, Sing ye Praises with understanding* *. But how is it possible for the Mind to taste and relish words of which it doth not know the meaning? By these words, saith *Theodoret*, *the Psalmist instructs us, not only to imploy the Tongue in singing of our Hymns, but to stir up the Mind to understand the Things that are spoken.* But we may stir our Hearts out before we can understand them, when they are spoken to us in an Unknown Tongue. *To sing with Understanding*, saith *Athanasius*, *is so to sing, as* [illegible] *there is a spiritual Harmony between the Soul* [illegible] *Words; and they who sing after such a manner* [illegible] *join the Symphony of the Spirit with the Melo* [illegible] *Words, singing with the Tongue, and also with* [illegible] *do greatly advantage, not only themselves,* [illegible] *that hear them.* But what Harmony can

* Bas. Exer. [illegible]

Theod. in Loc.

Epist. ad Marcel. To. 1. p. 279.

tween the Soul and the V[illegible] ctions keep Time with them. [illegible] one ſyllable of their meanings [illegible] obliged to ſing Pſalms with [illegible] equally obliged, for ought we [illegible] what we ſing; and how [illegible] in a Language we do not [illegible]

Again, the Apoſtle [illegible] tion to thoſe drunken [illegible] *Bacchanals, To ſpeak to* [illegible] *Hymns, and ſpiritual ſongs, ſinging and making Melody in their Hearts to the Lord.* [illegible] bility reſpects not [illegible] tion, as their publick V[illegible] that publick inward V[illegible] rendred to their God *Jacchus*. [illegible] their publick Hymns [illegible] liged to make Melody [illegible] that is, to keep Time [illegible] inward Heart [illegible] they are capable, [illegible] Hymns, which [illegible] which they [illegible] poſe the ſame [illegible] *loſs, to admoniſh one another in Pſalms and ſpiritual Songs ſinging with Grace in your Hearts to the Lord.* [illegible] *Hearts to the Lord.* [illegible] *Hearts to the Lord,* [illegible] ſtand ſinging with the [illegible] affection, to the [illegible] Hymns which they [illegible] blies *. But how is it [illegible]

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to, or be duly affected with the matter of words whereof they do not know the meaning? either therefore the Obligation of these Apostolick Precepts must be quite worn out, or the Church of *Rome* must be highly to blame, who by wording her sacred Hymns in an Unknown Tongue, renders the performance of them impossible to the People.

2dly. The Scripture makes praying in an Unknown Tongue inconsistent with the Edification of the Church; so in sundry Passages of 1 *Cor.* 14. where the Apostle throughout the whole Chapter purposely disputes against Preaching and Praying in an Unknown Tongue; for in those days the miraculous Gift of Tongues being very common in the Church of Christ, many of those who were inspired with it, were too apt to over-value themselves upon it, insomuch that to gratify their own Vanity and Ostentation, it became a usual Practice among them (and that particularly in the Church of *Corinth*) to preach, and pray, and sing Psalms in Languages unknown to their Auditory, without ever interpreting what they said into the Vulgar Tongue, either through wilful neglect, or for want of the Gift of Interpretation; against which evil Practice of theirs, the Apostle purposely opposes himself throughout this whole Chapter, and that principally upon this very Argument, that it was not consistent with the Edification of the Church, which he applys as well to Praying as to Preaching: So *ver.* 2. 3, 4, 5. 6. *For he that speaketh in an Unknown Tongue, speaketh not unto Men but unto God,* that is, he speaks to the Understanding of none but God, who equally understands all Languages; *for no Man understandeth him, howbeit in the Spirit he speaketh Mysteries, but he that*

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that propheſieth, that is, expoundeth Scripture in a known Tongue, *ſpeaketh unto Men to Edification, and Exhortation, and Comfort; he that ſpeaketh in an Unknown Tongue edifieth himſelf*, provided he underſtands what he ſpeaks; *but he that propheſieth edifies the Church. I would that ye all ſpeak with Tongues, but rather that ye propheſied; for greater is he that propheſieth*, that is, he is much more uſeful to the Church, *than he that ſpeaketh with Tongues. Now, Brethren, if I come unto you ſpeaking with Tongues, what ſhall I profit you, except I ſhall ſpeak to you either by Revelation, or by Knowledge, or by Propheſying, or by Doctrine*, i. e. either by explaining ſacred Figures, or communicating new Knowledge in great Myſteries, or interpreting Scripture, or by a Catechiſtial Inſtruction of you what you ought to believe and do. So again, ver. 18. *I thank my God, I ſpeak with Tongues more than you all: yet in the Church I had rather ſpeak five words with my Understanding, that by my Voice I might teach others also, than ten thouſand words in an Unknown Tongue*: In all which places the Apoſtle doth as expreſly condemn Preaching in an Unknown Tongue without interpreting what is preach'd, as words can do it. But what is this to us? We do no more preach in an Unknown Tongue than you do: And as for the Church of England, 'tis only about praying in an Unknown Tongue, of which hitherto the Apoſtle hath ſpoken. To which I anſwer, Firſt, That the Liturgy contains in it not only Prayers but Scripture and pious Leſſons, the latter of which as well as the former, are read to the People in a known Tongue. Now [illegible] Scripture and Leſſons are read for [illegible]

with Preaching, which is to instruct the People; and therefore the reason which the Apostle urges for Preaching in an Unknown Tongue, *viz.* the Edification of the People, doth equally inforce the reading of these Scriptures and Lessons in a known Tongue. But then, secondly, The Apostle applies this reason of his as well to Praying as to Preaching in an Unknown Tongue, and therefore if for that reason the one is not to be allowed, neither is the other: The reason why he forbids them to preach in an Unknown Tongue is, that it was a hinderance to the Edification of the People, and this very Reason he urges against their Praying in an Unknown Tongue: So *Ver.* 14. *For if I pray in an Unknown Tongue, my Spirit*, i. e. my Gift of Tongues *prays, but my Understanding is unfruitful*, that is, it is unfruitful to others. So *Theodoret*, *For the Fruit of the Speaker*, saith he, *is the Profit of the Hearers*; and *when the words of the Prayer are unknown to those that are present* (saith St. *Basil*) *the Mind of him that prays is unfruitful, because it profits none; but when those who are present do understand the Prayers so, as that it is capable of profiting them, then he who prays hath the Fruit*, viz. *the bettering of those that are profited by him* *: and that this is the Apostles meaning he himself assures us, *ver.* 17. *for thou verily giveſt Thanks well*, i. e. thou, it may be, mayst be very devout in thy own Heart and Affections whilst thou art praising God in an Unknown Tongue; *but the other*, that is, he that doth not understand the Tongues thou speakest, *is not edified*. So that the Apostle proceeds upon the same reason against Praying as against Preaching in an Unknown Tongue: And this our Catholick Scripturist acknowledges, for so he expounds those fore-

Theod. in loc.

* Basil. Reg. Brev. p. 278.

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Preaching in an Unknown Tongue, [illegible]
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againſt the one as the other. I leave St. *Paul* [illegible]
to diſpute it out; but certainly while a Man [illegible]
the ſame reaſon againſt one thing as he [illegible]
intends to urge againſt another, he [illegible]
it at them both, and conſequently, ſeeing St. *Paul* [illegible]
the ſame reaſon againſt Praying, which [illegible]
had uſed againſt Preaching in an Unknown Tongue,
it's a plain caſe, that while he was urging it againſt the
one, he all along intended it againſt the other; and if
the unedifyingneſs of an Unknown Tongue in either
be a good reaſon againſt both (as it muſt be at leaſt
in St. *Paul*'s Opinion) then while he urges it againſt
an Unknown Tongue in one, he muſt neceſſarily con-
demn it in both; ſo that by our Author's good leave
he and his Church are as much concerned in what
St. *Paul* pronounces in the ſeven firſt Verſes of [illegible]
Chapter, where he only mentions Preachi[illegible]

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Unknown Tongue, as in what he afterwards discourses from *vers.* 14, to the 18. where he treats of Praying in an Unknown Tongue, seeing he proceeds upon the same Reason in both: And therefore if notwithstanding this Reason, Praying in an Unknown Tongue be allowable, Preaching must be so too, seeing the same Reason in St. *Paul*'s Opinion, acquits or condemns them both. Is Preaching in an Unknown Tongue allowable? No, saith our Author, No saith his Master *Bellarmine*: But why, I beseech you? because St. *Paul* condemns it as being unedifying to the Auditors. Is Praying in an Unknown Tongue allowable? Yes, very allowable say both: But doth not St. *Paul* urge the same Reason against this as the other? 'Tis true indeed; Why then, it seems St. *Paul*'s Reason is good where it doth not condemn Holy Churches practice; but where it doth, away with it; that is, in plain English, it's Good or Bad as it serves our turn.

3*ly.* The Scripture condemns performing Religious Offices in an Unknown Tongue, as directly contrary to the natural End of Speech. The natural End of Speech, is, to communicate our Minds *to*, and make our selves be understood by one another, to which there is nothing can be more contrary, than speaking in a Language that is not understood by those that hear us, because hereby we do no more communicate our Minds to them, than if we did not speak at all. And thus St. *Paul* himself argues, *Vers.* 7, 8, 9, 11. *For even things without Life giving sound, whether Pipe or Harp, except they give a distinction, how shall it be known what is piped or harped? For if the Trumpet give an uncertain sound, who shall prepare himself to the Battel? So you, except*

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words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the Air. There are, it may be, ſo many kinds of Voices in the World, and none of them without ſignification; therefore if I know not the meaning of the Voice, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me. The Deſign of all which is to ſhew, that the end of ſpeaking is to be underſtood; and that therefore he who ſpeaks in a Language that is not underſtood, whether it be in common Converſation, or in Religious Offices, ſpeaks to no purpoſe. Which Reaſon is equally applicable to ſpeaking in Prayer, as in Preaching, ſince if it be not underſtood, it is as much in vain in the one as in the other. The *Romaniſts* would fain juſtify their uſing an Unknown Tongue in their Religious Offices, upon this Pretence, that it is only in Praying they do it, not in Preaching. But ſhould you ask them why they ſpeak in a Known Tongue in Preaching, their Anſwer doubtleſs would be to this purpoſe, becauſe we would be underſtood; which is the proper End of ſpeaking: But then, why do they ſpeak in an Unknown Tongue when they pray? ſure they will not anſwer, becauſe they would be underſtood. But then, to what purpoſe do they ſpeak at all, ſeeing, by ſpeaking in an Unkown Tongue, they loſe the proper end of ſpeaking, and conſequently ſpeak in vain? And if to ſpeak without End or Aim, be an abſurdity in common Converſation, it is doubtleſs prophane as well as abſurd in Reli-

[redacted] I ſhould think it much more excuſable in [redacted] his Tongue, and turn his Con-[redacted]ting, while he is acting over [redacted] than to ſpeak out the Publick

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Publick Prayers to them in a Language which they do not understand, it being far more seemly, in a Religious Exercise, not to speak at all, than to speak to no purpose: And St. *Paul*, I am sure, is fully of this Opinion, for 'twas upon this Reason that he required those who had the Gift of Tongues, *if there were no Interpreter, to keep silence in the Church, and to speak to himself and to God*, vers. 28. For either words are of some use in Publick Prayer, or they are not: if they are not, doubtless it would be far more becoming that Sacred Office to lay them wholly aside; if they are, it must be either upon God's account, or Mens; not upon God's to be sure, who understands our Thoughts and Desires, as well without words as with them. If upon Mens account, it must be either wholly upon the Priest's that pronounces them, or upon the Peoples also; if it be wholly upon the Priest's account, it must be to raise his Devotion, and then he himself must understand the meaning of them, (which their Lack-Latin Priests cannot pretend to) for how can the Devotion of his Mind be raised by words that signify nothing to his Mind? or if he doth understand them, why may he not as well raise his Devotion with them by reading them to himself alone, as by reading them out to the People, seeing by reading them to himself, he follows the Apostolick Precept of suppressing his Unknown Tongue, and of *speaking only to himself, and to God*. But if words are necessary in Public Prayers upon the Peoples account also, then it must be either to direct them what to pray for, or to unite their Desires in the same Petitions, neither of which can be performed by such words as they do not understand; that I cannot apprehend of what use the [illegible]

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or ſpeaking Latin Prayers can be in a mere Eng[illegible] Auditory (ſuppoſe) 'tis no more than breathing of ſo many empty Sounds (that ſignify nothing) into the empty Air, whilſt the Prieſts and People are mere Barbarians to one another, that like two ſenſeleſs Ecchoes, ſpeak and reſpond they know not what, and to no purpoſe.

4*thly*, The Scripture expreſly declares Praying in an Unknown Tongue, to be contrary to the Deſign and Nature of Religious Worſhip; which being *a reaſonable Service*, requires, That our Rational Faculties ſhould cloſly attend to, and concur with it; for the Life of Divine Worſhip conſiſts in the Internal Acts of the Mind, ſuch as Deſire, and Love, and Hope, and Fear, and Reverence, *&c.* And unleſs theſe concur with the external ſignifications of our Worſhip, (that is, our Words and Actions) and inform and animate them, it is all but a dead Formality. But how is it poſſible for us to join theſe inward Affections of our Minds, with thoſe outward Significations of our Worſhip, when we know not what they ſignify? How ſhould I accompany my Kneeling or Proſtration in Prayer, with my inward awe and veneration, while I am perfectly ignorant of the meaning and ſignification of thoſe Geſtures? And when I lift up my Hands and Eyes to Heaven, how can I exert with it an inward aſpiration of my Soul to God, if I do not know that by the one, I ſignify the other? In ſhort, how is it poſſible for my Mind, in any Inſtance, either in Fact or Fiction, to join the Thing ſignified with the Sign, when I know not what the Sign ſignifies? And as it is in Actions in Prayer, ſo it is in Words, to which it is impoſſible for us to join [illegible] and Hopes Rom. 12. 1.

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[illegible] we do not know [illegible] are Men say their [illegible] it is impossible for [illegible] them; and whilst [illegible] from them, they are so [illegible] Prayers, that they are only [illegible] in the Ears of God. And upon [illegible] the Apostle himself disputes against [illegible] in an Unknown Tongue, in the 15th and 16th [illegible] of the forecited Chapter; *What is it then? I will pray with the Spirit*, or Gift of Tongues, *and I will pray with the Understanding also*; i.e. as he who [illegible] the Gift of Tongues is wont to pray, viz. in a Language that he, and those who pray with him, understand. *I will sing with the Spirit, and I will sing with the Understanding also. Else when thou shalt bless with the Spirit*, or thy Unknown Tongue, *how shall he that occupieth the room of the Unlearned*, or hath not the Gift, *say, Amen at thy giving of Thanks, seeing he knoweth not what thou sayest?* Where the Apostle [illegible] necessity, in all Publick Prayer, that he who [illegible] the Congregation, should pray, or at [illegible] his Prayer in the Vulgar Language of [illegible] and this for this Reason, because, unless [illegible] understand the Language of his Prayer, [illegible] of praying with him; and if [illegible] Language they do not understand, [illegible] Tongue is utterly inconsistent with [illegible] in the following [illegible] Reason) he sup- [illegible] join in the Pub- [illegible] is notoriously evi- [illegible] understand the sense and

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and meaning of the words. This is the Apoſtle's own Argument, and when once our Adverſaries have made it appear, that Men may truly pray in a Language unknown to them; for my part, I ſhall readily yield that they have fairly baffled Us and St. *Paul* together: But in the mean time this Argument ſtands in force againſt them in deſpite of all their Cavils and Evaſions, which ſhall be conſidered in their proper place.

5*thly*, The Scripture makes praying in an Unknown Tongue utterly inconſiſtent with that joint Concurrence of Devotion that is required in Publick Worſhip: That in all our Publick Aſſemblies for Divine Worſhip it is required that we ſhould joyn our Hearts and Affections in the ſame Confeſſions, Petitions, and Thankſgivings, is evident, as from ſundry other Arguments, ſo particularly from that Reſponſe, *Amen*, which the People of God did always make at the cloſe of their Publick Prayers, by which they expreſt the conſent of their Hearts and Affections with thoſe Petitions and Thankſgivings that were offered up in their Publick Aſſemblies. So in their publick Imprecations upon themſelves and others, the Jews were expreſly commanded to reſpond *Amen*; and in the cloſe of the Deut. 27. 15. Pſalm of Praiſe which *David* order'd to be ſung by the Quire in the Temple, we are told that *all the People ſaid Amen, and praiſed the Lord*; and ſo alſo when 1 Chron. 16. Ezra, in a publick Aſſembly of the Jews, *bleſſed the* 36. *Lord the great God*, it is ſaid that *all the People anſwer'd* Nehem. 8. 6. *Amen, Amen, with lifting up their Hands*: And this Practice of theirs the Pſalmiſt himſelf expreſly orders and directs, *Bleſſed be the Lord God of Iſrael from* Pſal. 106. 48. *everlaſting and World without end, and let all the People ſay Amen.* And accordingly we find this very Practice

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which they expreſs and ſignify, if we do not know their ſignification. Whilſt therefore Men ſay their Prayers in an Unknown Tongue, it is impoſſible for them to join their Affections with them; and whilſt their Affections are ſeparate from them, they are ſo far from being acceptable Prayers, that they are only ſo many empty Sounds in the Ears of God. And upon this very Topick the Apoſtle himſelf diſputes againſt Praying in an Unknown Tongue, in the 15*th* and 16*th* Verſes of the aforecited Chapter; *What is it then? I will pray with the Spirit*, or Gift of Tongues, *and I will pray with the Underſtanding alſo*; *i. e.* as he who hath not the Gift of Tongues is wont to pray, *viz.* in a Language that he, and thoſe who pray with him, underſtand. *I will ſing with the Spirit, and I will ſing with the Underſtanding alſo. Elſe when thou ſhalt bleſs with the Spirit*, or thy Unknown Tongue, *how ſhall he that occupieth the room of the Unlearned*, or hath not thy Gift, *ſay, Amen at thy giving of Thanks, ſeeing he underſtands not what thou ſayeſt?* Where the Apoſtle makes it neceſſary, in all Publick Prayer, that he who is the Mouth of the Congregation, ſhould pray, or at leaſt interpret his Prayer in the Vulgar Language of the People; and that for this Reaſon, becauſe, unleſs the People underſtand the Language of his Prayer, they are not capable of praying with him; and if they cannot pray in a Language they do not underſtand, then an Unknown Tongue is utterly inconſiſtent with the Nature of Prayer. And hence, in the following Verſe (where he ſtill purſues this Reaſon) he ſuppoſes it neceſſary for thoſe who are to join in the Publick Service *to be edified*, *i. e.* (as it is notoriouſly evident from the whole Context) to underſtand the ſenſe and

and meaning of the words. This is the Apoſtle's own Argument, and when once our Adverſaries have made it appear, that Men may truly pray in a Language unknown to them; for my part, I ſhall readily yield that they have fairly baffled Us and St. *Paul* together: But in the mean time this Argument ſtands in force againſt them in deſpite of all their Cavils and Evaſions, which ſhall be conſidered in their proper place.

5*thly*, The Scripture makes praying in an Unknown Tongue utterly inconſiſtent with that joint Concurrence of Devotion that is required in Publick Worſhip: That in all our Publick Aſſemblies for Divine Worſhip it is required that we ſhould joyn our Hearts and Affections in the ſame Confeſſions, Petitions, and Thankſgivings, is evident, as from ſundry other Arguments, ſo particularly from that Reſponſe, *Amen*, which the People of God did always make at the cloſe of their Publick Prayers, by which they expreſt the Conſent of their Hearts and Affections with thoſe Petitions and Thankſgivings that were offered up in their Publick Aſſemblies. So in their publick Imprecations upon themſelves and others, the Jews were expreſly commanded to reſpond *Amen*; and in the cloſe of the Pſalm of Praiſe which *David* order'd to be ſung by the Quire in the Temple, we are told that *all the People ſaid Amen, and praiſed the Lord*; and ſo alſo when *Ezra*, in a publick Aſſembly of the Jews, *bleſſed the Lord the great God*, it is ſaid that *all the People anſwer'd Amen, Amen, with lifting up their Hands*: And this Practice of theirs the Pſalmiſt himſelf expreſly orders and directs, *Bleſſed be the Lord God of Iſrael from everlaſting and World without end, and let all the People ſay Amen*. And accordingly we find this very Practice conti-

Deut. 27. 15.

1 Chron. 16. 36.

Nehem. 8. 6.

Pſal. 106. 48.

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continued in the Primitive Church, for so *Justin Martyr* * tells us, that the People always concluded the Divine Service with a solemn εὐφημία Αμην. By all which it's evident that the People of God always esteemed themselves obliged to concur in their Hearts and Affections, and to make some Expression of their Concurrence with the Publick Prayers, which, how is it possible for them to perform when those Prayers are read to them in a Language which they do not understand? how can their Hearts follow, where their Understandings cannot lead? And in short, how can they hope, desire, or give Thanks for they know not what? Nay, and when they know not whether the words which they hear, contain a Petition or a Thanksgiving? And this is St. *Paul*'s own Argument, *ver.* 15, 16. *I will pray with the Spirit, and I will pray with the Understanding also. I will sing with the Spirit, and I will sing with the Understanding also.* I do allow that you may lawfully use your Gift of Tongues in your Publick Worship; but then you must be sure that you interpret your Tongue that so you may be intelligible to others, *else when thou shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned say* Amen *at thy giving of Thanks, when he knows not what thou sayst?* Where it is first implied that the common People ought to say *Amen*; that is, to consent with their Hearts and Affections in the Publick Prayers, and to express their Consent in them. And, secondly, it is expressly asserted that this they are not capable of performing, if they do not understand the Language of their Prayers; and if the unlearned *Corinthians* could not say *Amen* to those inspired Prayers for this reason, because *they knew not what*

* Apol. 2.

1 Cor. 14. 16.

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he who dictated and pronounced them ſaid it for the ſame reaſon neither can the common People of the Roman Church ſay *Amen* to their Latin Prayers, becauſe they know as little what is ſaid when they are ſaid to them. So that by expreſſing the Publick Prayers in a Language unknown to the People the Church of *Rome* renders their Duty of ſaying *Amen* to them impracticable.

6thly, The Scripture repreſents Prayer in an unknown Tongue as a great Indecency and Unſeemlineſs: For what an ſtrange Spectacle muſt it ſeem to a Stranger that comes into our Aſſemblies to ſee a company of People all in a Row with a mighty appearance of Devotion and Gravity, and a Prieſt officiating in the Middle of them, which neither they nor he underſtand one Syllable! Suppoſe that this Prieſt ſhould from one to another round the Aſſembly bleſs them every one in their Ear. How ridiculouſly mightily concern'd and affected would the Man in the gay Garment look, if they underſtand not one word that he ſaid! know whether you do not laugh at them, of them anſwer, No truly, we underſtand more than you. But why then do you caſt Eyes, lift up your Hands, and ſeem as if you did underſtand them? For there is no other reaſon, but that you underſtand your words, and ſee that they behave our ſelves thus unſeemly before this Stranger that comes among us, laugh at their Simplicity, and ſay in their Hearts,

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St. *Paul* repreſent the caſe, *ver.* 23. *If therefore the whole Church be come together in one place, and all ſpeak with Tongues, and there come in thoſe that are unlearned or Unbelievers, will they not ſay that ye are mad?* But why will they ſay ſo? Becauſe thoſe that come to your Meeting, knowing that you meet upon a Religious Account, come with an intent to underſtand your way of Worſhip, to hear what you pray for, and to learn what you teach, inſtead of which you only fill their Ears with a loud Rattle of unintelligible Sounds, which convey no other Notion to their Minds but only *this*, that you are out of your Wits, ſeeing like ſo many Mad-Men you ſpeak and hear without any end or aim; For to what purpoſe can you ſpeak, when you do not ſpeak to be underſtood? Or, to what purpoſe can you hear, when you do not hear to underſtand? And if ſpeaking in an Unknown Tongue was ſo great an Indecency in thoſe *Corinthian* Aſſemblies, as that in St. *Paul's* Opinion, it repreſented them more like Congregations of Mad-men than of Worſhippers. I doubt if St. *Paul* had the cenſuring of the Latin Worſhip in the Roman Churches, where in moſt places ſcarce one in five hundred underſtands it, it would hardly paſs for *a very reaſonable Service.*

7thly, The Scripture declares an Unknown Tongue in Divine Service to be of no other uſe, but only to give Evidence to the Truth of the Chriſtian Religion, which uſe it ſerves not, as it is acquired by natural means; but as it is miraculouſly infuſed for the Gift of Tongues, was one of thoſe Miracles by which God gave Teſtimony to the Truth of the Goſpel, which it teſtified no otherwiſe than as all other Miracles did, viz. as it was a ſenſible Effect of the Divine Power, and this

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Interpreter, how much less should an unknown Tongue be used that is acquired by meer Natural Means, and if the use of it were allowable upon this account only, because it was a Miracle, then when it is no Miracle, it is no longer allowable at all; suppose Latin to have been one of those Unknown Tongues that was spoke in those *Christian* Assemblies, if St. *Paul* condemned the use of it without an Interpreter in that Church, even though it was miraculous, and as such, was a Sign to convince Unbelievers, how much more would he have condemned it now in the Roman Church, where it is only an acquired Endowment, and as such, can be no Sign at all, unless it be of the Folly and Wickedness of those that impose it.

IV. I now proceed to the fourth and last Head of Discourse proposed, which is to consider and examine the Objections which the Romanists urge against these Arguments of ours, which are all of them reducible to one General Head, which is this, That in 1 *Cor.* 14. whence we deduce the main of our Arguments, the Apostle there treats not of the stated Liturgy or Worship of their Publick Assemblies, but of certain Extemporary Exercises of Preaching and Prayer performed by them, by the immediate Inspiration of the Holy Ghost, in the latter of which they allow that St. *Paul* disapproves the use of an Unknown Tongue, at least without an Interpreter, but not in the former, so *Bellarmine (a)*, *Vane (b)*, and our Catholick Scripturist *(c)*. To which I answer.

(a) De Verb. Dei lib. 2. c. 15.
(b) Last Interp. 355.
(c) p. 164.

1*st*, That it doth not appear either from this Chapter or any other part of this Epistle, that they had any other Liturgy of Prayers in their Publick Assemblies (excepting the Lord's Prayer) than what was performed

formed extemporaniously by inspired Persons; and indeed whilst immediate Inspirations were so frequent and ordinary among the Pastors of the Church, and particularly of this Church of *Corinth*, there seems not to have been that urgent occasion for stated Forms of Liturgy, as there was afterwards when immediate Inspiration ceased, or became less common; for as by this Gift of immediate Inspiration the Pastors were secured from all Errors and Indecencies in these their extemporary Effusions; so the People having a moral assurance that the Prayers which were offered up in their Publick Assemblies were immediately dictated by the Spirit of God, could safely concur with them in their Hearts and Affections without making any pause to examine either the truth or lawfulness, fitness or propriety of each particular Passage, to which great Inconveniencies, both Pastors and People are unavoidably exposed whilst they joyn in such Extempore Prayers as are immediately dictated from the Invention of the Speaker; to prevent which, when the Gift of immediate Inspiration ceased, or at least became more rare, it is highly probable that the Bishops and Pastors of the several Churches collected from the Prayers of those inspired Persons such Confessions, Petitions, and Thanksgivings as they thought most proper, and composed them into set-Forms of Publick Prayer; for that stated Liturgies seem to have been substituted in the room of Inspired Prayers, and designed to supply the discontinuance of immediate Inspiration; for it's very strange, that if from the first beginning of Christianity there had been stated Liturgies [illegible] Christ or his Apostles for all Ch[illegible] should no mention be made of t[illegible] ture or Primitive Antiquity; [illegible]

5

gies that go under the venerable Names of the Apoſtles, ſuch as St. *James*'s, St. *Peter*'s, and St. *Mark*'s, it's now agreed by almoſt all the Learned of all ſides, that though ſome parts of them are very ancient, and ſeem to have been introduc'd into the Chriſtian Aſſemblies long before the cloſe of the firſt Century, yet none of them are of that prime Antiquity they pretend to; but for Men ſo confidently to affirm, that beſides theſe inſpired Extemporary Prayers, there was at the ſame time a ſtated Liturgy uſed in the Publick Aſſemblies of the Church of *Corinth*, when they have not the leaſt ſhadow of true Authority for it, is a ſuſpicious ſign that their Faces have at length out-worn the mean Infirmity of bluſhing. But if it be true that ſtated Liturgies were introduc'd to ſupply the room of inſpired Prayers, then there is the ſame reaſon why the former ſhould be expreſt in a known Tongue as the latter, becauſe where one thing is placed in the ſtead of another, they muſt be both deſigned for the ſame end; and therefore ſeeing that to obtain the end of an inſpired Prayer, it was neceſſary it ſhould be expreſt in a known Tongue, it is no leſs neceſſary to obtain the end of a ſet-Form of Prayer, the end of both being the ſame.

2*ly*. I Anſwer, That all thoſe Reaſons which the Apoſtle aſſigns againſt the uſe of an Unknown Tongue in an inſpired Prayer, make as effectually againſt the uſe of it in a ſtated Liturgy, or form of Prayer. [illegible] I doubt not will evidently appear, upon a juſt [illegible] nation of thoſe pretended Diſparities which [illegible] verſaries make between the one and the [illegible] yet are only in three of thoſe ſeven [illegible] aſſigned by the Apoſtle: So that th[illegible] low theſe three to be real, yet till [illegible]

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ſparities more, there are four ſubſtantial Arguments of the Apoſtle will ſtill remain in force againſt them; and I am apt to think, that unleſs the four to be yet found out, prove better than the three that are found, it will appear in the main Iſſue that they have taken a great deal of pains to ſeek for that which they had much better have loſt than found.

The firſt Diſparity they pretend, between uſing an Unknown Tongue in an inſpired Prayer, and a ſtated Liturgy is, That thoſe inſpired Prayers were intended for the Edification of the People; but ſo are not ſtated Liturgies, and therefore there is not the ſame neceſſity why the latter ſhould be in a Known Tongue as the former. Thus *Fiſher (a)*. Dr. *Vane (b)*. The Catholick Scripturiſt *(c)*. And *Bellarmine* himſelf *(d)*. To which I *Anſwer*,

(a) Apud Dr. W[illiam] P. 374, 375.
(b) P. 352.
(c) P. 155.
(d) Ibid.

Firſt; That ſtated Liturgies ought to be deſigned for the edification of the People, as well as thoſe inſpired Prayers were: And therefore when the *Romaniſts* tell us that they are not ſo deſigned, we give them free leave to ſpeak this for themſelves, and for their own Liturgy; and the greater ſhame we think it is, both for them and that; but we can by no means allow them to ſay this for us, or for any other Chriſtians in the World, there being none but themſelves that we could ever hear of, that have the Face to affirm, that their Publick Liturgies were never deſigned for the edification of the People, which perhaps is one of the worſt things that can be ſaid of a Liturgy; for the great end of Publick Liturgies (as I ſhall ſhew by and [illegible] Devotions of Chriſtian Aſſemblies, [illegible]nce, with ſuch Confeſſions, [illegible]gs, as are moſt conducive [illegible] Advantage, to preſcribe.

10.

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to them such Confessions of Sin as are most apt to inspire them with sorrow for, and hatred and abhorrence of it, such Petitions for Mercy as are most apt to affect them with the sense of their Wants, and of their dependance upon God for Supply and Relief, with such Praises and Thanksgivings as are most apt to excite in them a grateful sense of the Divine Goodness, a flagrant Love of God, and a profound Admiration of his Perfections, together with an active Resolution of transcribing and imitating them in their Conversation. In a word, the End which God aims at in requiring us to pray to him, is not meerly that we may pray to him, and accost him with our bended Knees, and humble Supplications; but, principally, that by Praying to him we may improve our selves in all those Holy and Devout Dispositions wherein the perfection of our Nature doth consist; and this the *Trent* Catechism it self acknowledges, *viz.* That the especial End of our Praying to God, is, *That by conversing with him, we may be the more ardently excited to the Love and Adoration of him* *. And this, as all agree, is the greatest and most valuable part of our Edification. And if the Church of *Rome* intends that the Publick Prayers should minister to this End, *viz.* the Peoples Edification, doubtless she ought to let the People understand them; for how they can be edified by hearing such Prayers as they do not understand, I am not yet [illegible] to comprehend; but if she doth not intend it, [illegible] that God's Intention, and hers, will [illegible] opposite to one another: I am [illegible] that in our Religious Assemblies [illegible] *doze to edifying*: Not so, [illegible] greatest part of what is [illegible] and ordinary Service of [illegible] to edifying: So then it [illegible]

* Part. 4. c. 1. qu. 18.

2 Cor. 14. 20.

Things be done, is no more than this, Let [illegible] Things, and those the most inconsiderable [illegible] *fying*. *Bellarmine* indeed speaks something more [illegible] rily, telling us, That *the Instruction and* [illegible] *the People, is not the principal End of Divine* [illegible] But then it seems it is an End, and therefore though it be not the principal One, it ought to be aimed at. But how can they at all aim to instruct the Peoples Understandings, by such Divine Offices as they do not understand? Or, how can they intend the Peoples Consolation by such forms of Words as convey no Sense or Meaning to their Minds? Well, but what then is the principal End of these Divine Offices? Why [illegible] *of God*, saith *Bellarmine.)* But to what purpose [illegible] their Worship of God? do they worship him merely to worship him without any further End and Prospect? If so, I am sure they fall short of God's End in requiring Worship from his Creatures; for it is not for any advantage to himself that he requires our Worship and Service: *Our Goodness extends not to him*, [illegible] the *Psalmist*; *nor is it any Gain to him that we make our Ways perfect*: And therefore if he aim at any Good or Advantage at all in it, it must be as [illegible] by these our solemn Adresses to him, we may be [illegible] with such an awful sense of his Majesty, as is necessary to oblige us to our Duty, that thereby we may be [illegible] lished with all those Heavenly Graces and [illegible] hat are necessary to our own Happiness; and [illegible] End, which is in other words our own [illegible] Good: [illegible] for this End we ought to [illegible] de[illegible] saith the Scripture [illegible] wi[illegible] Saints. So. Paul [illegible] [illegible] when assembled [illegible] [illegible] Church [illegible]

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intending chiefly to pray to God for the People, as we do in our Liturgy. But do they design at all *to edify the Brethren*, &c. in their Liturgy? If not, I am sure their Liturgy falls short of one of the common Ends of Divine Worship: if they do, all that he talks is dull impertinence, seeing an Unknown Tongue doth equally obstruct the edification of the Brethren in a composed Liturgy, as in an inspired Prayer.

2*ly*. That there are sundry parts of the Roman Liturgy which can serve no End at all, unless it be the Peoples Edification; such are the Lessons, the Creeds, and pious Exhortations, which make a considerable part of it; the reading of which in their Publick Assemblies, can be of no other use, but only to instruct and edify the People. The Prayers, as they pretend, are the Prayers of the Priest only, whose peculiar Office it is to offer them up for the People, and therefore there is no need that the People should understand them. But sure they will not say that their Creeds and Scripture-Lessons are the Priest's only, or that it is his peculiar Office to be instructed by the Word of God, and make confession of the Christian Faith, or that he is to understand for the People, and confess the Faith for the People, as well as to pray for them; for if so, I doubt the Priest at last must go to Heaven or Hell too for the People, seeing he it seems must [illegible] perform or neglect for them a principal [illegible] of their Religion; unless therefore they will [illegible] the Scriptures, and Creeds, in their Public[illegible], are intended for the edification of the [illegible] cannot imagine to what End they serve [illegible] less it be, like the Dead Pictures in Ar[illegible] tain the Eye, and make an e[illegible]

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something, while they in mean. But if they are
inserted more for the edification of the People, why
are they inserted in an Unknown Tongue? Is it
possible that the People should be edified by that
which they do not understand? How can they
should be at all affected by that which they
meaning is they know? The Scriptures
all Scriptures are profitable for Instruction
whatever Things were written aforetime were written
for our Learning, is meant to the
People are as well as the
Scriptures in the Latin for
instruction and learning to the
are all lost in that
an Unknown Tongue
mit to them the
It's certain
Letters
serve the
ture is
know a Tongue.

We
contains
ful People
'tis a very
ship: but
Fathers)
it should
or indeed,
immediately
every Church
i. e. that the
Latin, that
Communion with the

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effect to make this open Declaration to the People, Good People, you muſt know, that in this ſame *Maſs-Book* of ours, there is contained ſuch excellent Matter for Edification, as if you would come at it, would do you a world of good, and make you much wiſer, and better Chriſtians than you are: But for Reaſons beſt known to our ſelves, we think it expedient to lock it up from you in an Unknown Tongue: and therefore pray ſatisfy your Hunger with the belief, that here is great ſtore of Spiritual Food for you, though you never be permitted to taſte of it; and if you can ſubſiſt by believing, or make ſhift to live upon the Picture of a Feaſt; or, which is the ſame thing, to feed and nouriſh your hungry Souls with the ſound of Words, without the ſenſe of them, with all our Hearts, much good may it do you. Good God! what ſhameful Bantering is this, in a Matter of infinite Moment? Are not the People moſt extreamly obliged to theſe tender-hearted Fathers, that only talk to them of Bread, but give them a Stone? But here all on a ſudden, a Pang of Fatherly Compaſſion ſeizes them; But *leſt* (ſay they immediately after) *the Sheep of Chriſt ſhould hunger, and the little Ones deſire Bread, and there be none to break it to them, the Holy Synod commands Paſtors, and all that have the Cure of Souls, by themſelves, or others, while the Maſs is celebrated, frequently to expound ſome part of thoſe things which are read in it.* This indeed is ſomething, but in reality amounts to very little: for,

Firſt; They knew very well, that abundance of their Prieſts at that very Time, underſtood the Language of their Maſs no more than the People, and ſo were incapable of expo[illegible] them.

Secondly; They [illegible] for that ſame [illegible] of their [illegible]

negligence, very often omit the expounding it, as it is notorious they have done ever since, and do to this Day; in which Cases, let their Mass contain never so much Matter of Edification, it is impossible it should edify their People, or render them either the better or wiser; and so notwithstanding this their pretended Charitable Provision, they have so ordered the Matter, that abundance of their *little Ones who desire Bread*, are in danger of famishing for want of it, they having lock'd it up from them in an Unknown Tongue, and left them to the courtesy of such *Oeconomists* as do sometimes want Will and sometimes Ability to distribute it to them; whereas had they but taken care to have it set before them in their own Native Language, those of them who were truly hungry would have made a shift, when ever they wanted help, to help themselves, but this will by no means down with that Church's Politiques, which stints the People to the Priest's allowance, and to reduce them to a perfect dependance, proportions them no more Spiritual Food than just what he thinks fit to carve them. But then,

Thirdly; 'Tis only *some part* of the Mass that they oblige the Priests to expound to the People, they do not prescribe how much, but leave that wholly to the Priests discretion, who may expound as little as he please; if they expound but one in an hundred of those Sentences wherein this matter of Edification is contained, the Injunction is satisfied, tho there are ninety nine of the hundred for which they are never the wiser; so that the far greatest part of this their *plentiful matter of Edification* doth, notwithstanding this Injunction, remain incapable of edifying for want of being expounded: for the reason why they expound so little of it is, because it cannot edify the People

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while it is read to them in an Unknown Tongue, which reason, if it be good, obliges them either to expound the whole every time they read it, or to read no more than they expound: for if it cannot edify the People without being expounded, either the Priests must be very uncharitable in not expounding to them all that they read, or very impertinent in reading to them more than they expound.

Answ. 1. The Invitation is only that they *frequently* expound, but how often is not determined, whether once a Week, or once a Month, or once a Quarter, all this is left to the discretion of the Priest, who, if he be either negligent or unskilful, can make this Exposition as slight as seldom as he pleases: and I believe none of them ever thought themselves obliged by it to expound their *morning things* as soon as they read them: but then to what purpose do they read them when they do not expound them? for how can they be edified by that which they do not understand? The Council of Trent supposes that when the Priest doth not expound, the Story of Christ must *nurse*, and the [illegible] as [illegible] there being some use of [illegible] (as they pretend) that they impute the Sacrament [illegible] their [illegible] Christ's Sheep [illegible] an [illegible] the Bread of Life to them, [illegible] and seeing how [illegible] as soon as the Priest [illegible] this discerning compassion [illegible] so more than this, it is [illegible] good [illegible], we look up the [illegible] in [illegible] Tongues, [illegible] [illegible]

Prieſts frequently, or as often as they pleaſe, to bring it forth and break it to you in your own Native Language. Truly we are much obliged to your good Fatherhoods for injoyning our Prieſts to uſe us as they pleaſe, or, which is much the ſame, to feed us as often as they ſhall reckon themſelves obliged by this looſe and undetermined *frequently*; but God help our poor Souls that are thus abandoned by you (who ſhould have taken better care of them) to the meer Mercy and Charity of every ſlothful, or vicious, or ignorant Prieſt.

Fifthly, and laſtly; The *Expoſition* here injoined is not at all ſpecified or determined; they tell us that thoſe Prayers and Religious Diſcourſes which St. *Paul* treats of, were deſigned for the Edification of the People, and therefore it was neceſſary they ſhould be interpreted into their Vulgar Language. Was it ſo? Then pray what was *the plentiful matter of Edification* in your Maſs deſigned for? To be ſure if for any thing, it was for the Edification of the People; and if ſo, the ſame reaſon obliges you to interpret it into the Language of the People; and therefore, if by expounding it they do not mean interpreting it into the Vulgar Language, by their own Confeſſion, St. *Paul's* Reaſon is as much againſt their matter of Edification in Latin, as againſt thoſe Sermons and Prayers in an Unknown Tongue; ſo that unleſs by their Expoſition of this matter they mean interpreting it into the Vulgar Language, St. *Paul's* Reaſon, even by their own confeſſion, doth as much conclude their Prieſts to be Men that *ſpeak into the Air*, and *Barbarians* to their [illegible] doth as much oblige them to *keep ſilence in* [illegible] it did thoſe inſpired Speakers in an Un- [illegible] againſt whom he levels it; but that by

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by expounding, that is not mean this sort of Interpretation, we have not much reason to believe; not only because no such Interpretation is practised among them, or at least very rarely, but also because their own Divines tell us, that the scope of the Council was, *That the People should be instructed much in Sermons* *, and that such a Verbal Interpretation *during the Celebration of the Mass*, was condemned by the Council *as the cause and seed-plot of many Errors* †: by which it seems that by *expounding*, they meant no more than preaching upon, or expounding some Doctrine or Ceremony contained in the Mass; and if so, it is no more an expounding of the Mass than of any other Book in which that Doctrine is contained: so that hitherto I cannot apprehend to what purpose *all this* plentiful matter of Edification in the Mass-book serves; not to the People to be sure, for why then should it be [illegible] from their Understanding? Ay, but it may be read to them: but to what purpose to them, when such effectual Care is taken that they should never be the wiser for it? Why, it may be expounded: but sure it may be [illegible] it be read or no; and then to what purpose is it read, when it is not expounded? [illegible] continually harrased with a [illegible] of words, which signify nothing to [illegible] Nations? They contain in them edifying matter, you will say: But what does this edifying matter signify, when it is so worded that it cannot edify? In short therefore, all this plentiful matter of Edification, which the Council assures us their Mass contains, is only a Cipher to the People; while it is continued in an Unknown Tongue, it's read to them with as little [illegible] as if it were read only to their Church-walls, it being

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being impossible that they should be edified by hearing that which they do not understand, nor join in Devotion they require, at least the meaning of that they do not mean considering it into the Vulgar Language, without which their reading is all in vain, and if they did, yet still their reading it is impertinent; for to what purpose can their reading if edifying manner serve, which they read it is not it cannot edify, unless it be to shew that the Priest has Learning enough to read Latin. In this the pretended Disparity between the Sacred Liturgy of the Church, and those inspired Prayers and Discourses of which St. *Paul* treats, one that he has was designed for Edification and the other not, appears in nothing; both because Publick Liturgies ought to be designed for Edification, and a great part of the Sacred Liturgy must be so designed as well as those inspired Prayers and Sermons, and consequently the one is as well as the other ought to be expressed in the known and vulgar Language, without which neither can edify.

2dly, Another Difficulty they make against Liturgies and those Religious Exercises is, that in the former the People were to joyn, but not in the latter. [illegible] Prayers, i.e. *the set-Forms of Prayer in the Liturgy are chiefly appointed to the Priest and ministring Servants to offer them up to God for the People, the chief end of the Liturgy* [illegible] So also *Bellarmine, The Prayer of the Priest is not for the People, but to God for the People, and therefore there is no need that the People should understand it the more for their profiting by it. [illegible] which he illustrates by the Example of Queen Esther to the King for* [illegible]

by expounding, they do not mean this sort of Interpretation, we have too much reason to believe; not only because no such Interpretation is practised among them, or at least very rarely, but also because their own Divines tell us, that the sense of the Council was, *That the People should be instructed only by Sermons* *, and that such a Verbal Interpretation, *during the Celebration of the Mass*, was condemned by the Council *as the cause and seed-plot of many Errors* †: by which it seems that by *expounding*, they meant no more than preaching upon, or expounding some Doctrine or Ceremony contained in the Mass; and if so, it is no more an expounding of the Mass than of any other Book in which that Doctrine is contained: so that hitherto I cannot apprehend to what purpose all this plentiful matter of Edification in the Mass-book serves; not to edify the People to be sure, for why then should it be lock'd up from their Understanding? Ay, but it is there that it may be read to them: but to what purpose is it to read to them, when such effectual Care is taken that they should never be the wiser for it? Why, it is read that it may be expounded: but sure it may be expounded whether it be read or no; and then to what purpose is it read, when it is not expounded? Why are the Peoples Ears continually harrased with a tedious jangling of words, which signify nothing to their Minds? They contain in them edifying matter, you will say: But what does this edifying matter signify, when it is so worded that it cannot edify? In short therefore, all this plentiful matter of Edification, which the Council assures us their Mass contains, is only a Cipher to the People; while it is continued in an Unknown Tongue, it's read to them with as little effect as if it were read only to their Church-walls, it being

* Vid. Ledesm. c. 15. Sect. Decret. Con. Trid. n. 2.
† Vid. Epist. Cler. An. 1660. p. 52.

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being impossible that they should be edified by hearing that which they do not understand, nor doth the Exposition they require, at all mend the matter, seeing by that they do not mean rendering it into the Vulgar Language, without which their reading it is all in vain, and if they did, yet still their reading it in Latin is impertinent; for to what purpose can their reading of edifying matter serve, whilst they read it so as that it cannot edify, unless it be to shew that the Priest hath Learning enough to read Latin. So that this pretended Disparity between the stated Liturgy of the Church, and those inspired Prayers and Discourses of which St. *Paul* treats, *viz.* that the one was designed for Edification and the other not, amounts to nothing; both because Publick Liturgies ought to be designed for Edification, and a great part of the Roman Liturgy must be so designed as well as those inspired Prayers and Sermons, and consequently the one as well as the other ought to be expreſt in the known and vulgar Language, without which neither can edify.

2dly, Another Disparity they make between stated Liturgies and those Religious Exercises St. *Paul* treats of, is, that in the latter the People were obliged to joyn, but not in the former; thus our Scripturist, *These Prayers, i. e. the set-Forms of Prayer in our Liturgy, are chiefly appointed to the Priest, who well understands them, to offer them up to God for the People*; and elsewhere, *The chief end of the Liturgy is to pray to God for the People.* So also *Bellarmine, The Prayer of the Church is not made to the People, but to God for the People, and therefore there is no need that the People should understand it in order to their profiting by it, but it is sufficient that God understands,* which he illustrates by one *Man's presenting a Latin Petition to the King for another who understands not Latin*: which plainly

Pag. 166.

Pag. 168.

De verb. Dei lib. 2. c. 16.

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plainly implies that in the Church's Prayer the Priest only prays for the People, but not the People for themselves. And thus also *Fisher* more expressly, *The Publick Service is for a continual daily Tribute or Homage of Prayer and Thanksgiving to be offered publickly, and paid unto God by his Priests.* And from hence they conclude, that tho it was very necessary that those inspired Prayers should be spoken in the Vulgar Tongue, because all the People were obliged to joyn in them, yet as for stated Liturgies, provided the Priests understand them, whose Prayers they properly are, it is no great matter whether the People understand them or no, they being not obliged to pray them: it is needful indeed *that the People know what is done in general,* viz. *That God is worshipped and honoured, that the Priest prays to him; that good things are asked of him for the People, and Thanks given to him; that the Memory of Christ and his Passion are celebrated, and the Sacrifice offered to God; and this no Clown is ignorant of, and this is sufficient:* * To which I answer;

Apud Dr. *Whitt* P. 374, 375.

* Ledesma c. 21. n. 23.

First; That tho the People were not obliged to joyn in the stated Offices of Publick Prayer, yet there is the same reason why they should understand the Language of them, as why they should understand any thing at all appertaining to them; they themselves confess that in their Publick Liturgy there are sundry things, at least, which the People ought to understand *either by Actions, Ceremonies and Circumstances, or by Custom, Affinity with the Vulgar, or Books interpreting and containing Prayers correspondent to every part wherein the Auditory is concerned* †, and that by publick Signals they should be taught *when to kneel, to adore, to knock their Breasts, when to rise, when to stand, or to do any thing else that concerns them, or is proper for them to do* ‖: *it is enough,* say the Rhe-

† *Protest. defiit. of Script. Proof,* P. 9.

‖ Cath. Scripr. p. 166.

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Rhemists, [illegible]
Pater Noster [illegible]
do not know [illegible]
ſure if this be [illegible]
why is it [illegible]
viz. that *Peter* [illegible]
call upon God [illegible]
of theſe [illegible]
Actions, [illegible]
Signals [illegible]
Breaſts, [illegible]
inward Devotion [illegible]
ons of them [illegible]
reaſon, [illegible]
they [illegible]
nounced, [illegible]
the Signal [illegible]
things [illegible]
can be no Religious [illegible]
knowing [illegible]
God, [illegible]
and if it be [illegible]
voked, [illegible]
it is as [illegible]
he is [illegible]
ſhould be [illegible]
end that they [illegible]
they ſhould [illegible]
effectual [illegible]
know whether [illegible]
more [illegible]
ther [illegible]
inſtruct [illegible]
Father, [illegible]

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which he understands not; or, which is the same thing, whether Mens devout Affections are better excited with their Understanding or without it? for I would fain know, Are the People obliged to call upon God when they hear those words *Pater Noster*, or to confess their Sins with Contrition of Soul when they hear *Miserere*? If they are not, what necessity is there that they should know that *Pater Noster* is an Invocation of God, or *Miserere* a Confession of Sin to him? seeing in point of Duty they are not at all concerned in it: if they are, I desire to know again, whether they are obliged to call upon God and confess their Sins in that form of words, or in some other: If in that form, then in the first place, the People are obliged to joyn with the Priest in the Publick Prayer, which is the Point we contend for: And secondly, they ought to understand the sense and meaning of those Forms, it being impossible for them to express the Devotion of their Minds in a form of words which they do not understand: if in some other, the Church ought to have provided such other Forms as the People might understand (which it yet never did) otherwise, whilst the Priest, who hath less need of a Form, is praying and confessing by Form, the People who have more need must be left to pray and confess *Extempore*: and for what good reason this should be I cannot apprehend, seeing not only the matter of the *Roman* Prayers, but the words too (if they were translated into the Peoples Language) are generally as proper for the People to pray and confess in, as for the Priest: either therefore the People are bound to pray in time of Publick Prayer, or they are not; if they are not, I see no necessity why they should be instructed in any thing appertaining to the Publick Prayers, seeing their Duty is not at all concerned in them; if

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if they are, what good reason can there be assigned why they should not pray in those Forms of Prayer which the Priest reads to them? seeing the matter of those Prayers is as proper for the People to pray, as for the Priest, and consequently so would the Prayers themselves, if they were but expreſt in the Peoples Language.

Secondly, That there is no part of Publick Worship in which the Duty of the People is not as well concerned as of the Priest. The Publick Worship of Christians consists either of Prayers, Praises, and Thanksgivings, or of Communion in the Christian Sacraments; to all which I think no Christian will deny but the People are as much obliged as the Priest; and therefore to quote Scripture-Proofs for this, would be the same thing as to cite Chapter and Verse to evince that all Christians are obliged to believe in God and in Jesus Christ: And if in all these Instances all Christians, as well Laity as Clergy, are obliged to worship God, then either they are obliged to it in private only, or in publick also; if in private only, to what purpose should they frequent the Publick Worship wherein they have nothing to do? for what can they have to do in Publick Worship, but to worship? if in publick also, then either they must joyn with the Priest in [illegible] Acts of Worship, and pray, and praise, and give Thanks with him in the same stated Forms, which is the thing we contend for, (and which demonstrates the necessity of having those stated Forms in the [illegible] guage, it being impossible for them to pray and give Thanks for they know not what) or else they must perform their Worship [illegible] in distinct Forms of [illegible] giving, or from the [illegible]

which (besides what hath been said against it under the former Head) must necessarily introduce a vast Confusion into the Publick Worship; for at this rate it will be impossible for them ever to unite their Hearts and Affections in the same things, which is the peculiar advantage of Publick Worship; that there is a concurrence of Hearts in the same Acts of Worship, and an union of Desires in the same Petitions throughout the whole Congregation, which renders them more acceptable and prevalent: but whilst the People are left to pray separately from the Publick Liturgy, in all probability there will be as many different Hopes, Desires, and Affections in their Worship, as there are different Men in the Congregation; here will be one confessing his Sins, there another returning Thanks for Mercy; and whilst this Man is praying for Heaven, another will be praying for a good Harvest, a third for Repentance or Pardon, a fourth for a sick Wife or Child; and whilst a fifth is imploring of assistance against Temptations, a sixth will be deprecating Thunder and Lightning, Storms and Tempest; and so there will be as vast a Confusion of Affections in their Worship, as there was of Languages among the Brick-layers of *Babel*: if therefore the People are at all obliged to pray, and praise, and give Thanks in the Publick Worship, which one would think no Christian should deny; it is impossible for them otherwise to perform it with any decency or order, but in Conjunction with the Priest in the Publick Prayers, or Liturgy; and this they can never do, unless they understand the Language of it. And then as for the Sacraments, seeing the People as well as the Priest, do by partaking of them enter into and renew their Vow and Covenant with God, which [illegible] forth as they are capable, must be their own [illegible]

volun[illegible]
concur [illegible]
them, as [illegible]
themselves [illegible]
form a Fe[illegible]
without [illegible]
Deed? We [illegible]
Mass being a [illegible]
Death and Pa[illegible]
Priest, of the [illegible]
under the [illegible]
own Institution, [illegible]
present, to [illegible]
but their Hearts [illegible]
by raising up [illegible]
ing, &c. *And* [illegible]
of Words, a true Faith [illegible]
granting all this [illegible]
Sacrifice in the [illegible]
thor's leave, I [illegible]
words they use in the [illegible]
intelligible to the People, and apt and proper for the Occasion, *their employing them* [illegible] would very much assist *their Hearts in contemplation of the Divine Mysteries*, &c. Nor can I think their *Faith so all-sufficient*, especially in a Point so contradictory to their Reason, (as Transubstantiation is) as not to need the assistance of plain, instructive, and perswasive words. The Apostle tells us, That *Faith it self comes by hearing*; and that which begets it, to be sure must nourish and increase it: But if Words are of no use at all in the Celebration of the Mass, in the Name of God to what End do they use them? [illegible] are the People *commanded* (as just before [illegible]

are) *to assist at the Church-Service, and to hear Mass,* when *in this they are instructed not to understand the Words, but to know what is done?* What confounded Gibberish is this! the People must hear the Words of the Mass, but *not imploy their Ears in attending to the Words*; that is, they must hear them, so as not to hear them. Again, they must hear the Words of the Mass, *and be therein instructed not to understand the Words*; that is, they must hear the Words to no purpose, so as to be never the better or wiser for hearing them. Once more, they must hear the Words of the Mass, which they do not understand, so as to understand by them *what is done* in the Mass; that is, they must understand by Words, which they do not understand. Well, go thy way for a bold Heroick Self-contradictor, thou mayest defy the best Master of Nonsense of them all, to vouch in so few Lines, so many direct Repugnancies. But to pass by all this; Is there nothing in their Mass but only the Sacrifice? Are there not Lections and Sequences proper enough to edify the People, were they permitted to understand them? Are there not Responses appointed to them, in which they might express their devout Desires, did they but know the meaning of them? In a word, are there not Post-Communions, in which, together with the Priest, they might offer up their Prayers and Praises to God, did they but understand the Language of them? Without which it is impossible for them to join in them; and this they themselves confess, by pretending this disparity between those inspired Prayers St. *Paul* treats of, and the Latin Service, *viz.* That in the former, the People obliged to join, but not the latter; which [illegible] that they must understand the Service they are to join in; and consequently, that they cannot

the Latin Service [illegible] for could they [illegible] this Disparity [illegible] not be in a known Tongue [illegible] short, we argue [illegible] the People should understand the Inner Part of the Church, as that they should understand those in their Prayers; but St. Paul wants to join in one as well as the other. And we believe, that our Adversaries were this Reason good, there would be the same necessity for the one as the other; but therefore we assert, that there is not the same necessity, because we allow they were obliged to join in those inspired Prayers, yet we utterly deny that they are obliged to join in the Stated Prayers of the Church, this must be their Sense, or this pretence of Disparity between these two sorts of Prayer must be Nonsense: and therefore seeing the whole of their Service is worded in Latin, which is an Unknown Tongue to most of their People, it necessarily follows, that the most of their People are not obliged to join in any part of it, and consequently in those Congregations, where neither the Priest, nor any of the People, understand Latin; their Prayers are read, and no Body is obliged to pray them; and their Worship is performed, and no Body obliged to worship by it; which is a plain Confession, that that which they call their Publick Worship, is no Worship; or which is the same thing, a Worship that no Body is concerned in, or obliged to.

Thirdly; That the Publick Prayers of the Church have been always look'd upon as Prayers that were common to the People with the Priests; we [illegible] that the Publick Prayers of the Church were [illegible] to all the People, and [illegible] only from their [illegible]

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(as was observed before) but also from several passages
Psal. 29. 9. of Scripture; such as, *In the Temple doth every one speak*
Psal. 42. 4. *of his Glory.* And *I went with the Multitude to the House of God, with the Voice of Joy and Praise.* And
Psal. 107. 32. again, *Exalt him in the Congregation of the People, and praise him in the Assembly of the Elders.* All which do shew, that the People were to join in those Publick Prayers and Praises that were offered in the Service of the Temple. And indeed it was an ancient Canon of the Jewish Church, (as their own Doctors tell us) *He who prays, ought always when he prays to join with the Church:* And they tell us particularly of Eighteen Prayers in their Publick Service, which the People were every day obliged to pray; or at least, if they were hindred by Business, or indisposition of Mind, to pray one Prayer, which was the Summary of them all; and these Prayers they were obliged (if they had time) to repeat after the Minister of the Congregation; as appears by that Rule of theirs, *When a Man*
Vid. *Lightfoot,* Vol. 2. 156. 158. *goes into the Synagogue, and finds the Assembly praying the additional Prayer,* (that is, a Prayer which the Minister added to the Eighteen, as the close of all) *if he is sure he shall begin and end, so that he may answer Amen after the Angel of the Church, let him say his Prayers, i. e.* his Eighteen Prayers, or at least the Summary. And that the Christian, as well as Jewish People, did always join in the Publick Prayers, might be demonstrated; if it were needful, from innumerable Authorities of the Fathers: Of which it will be sufficient at
Apolog. 2. p. 97, 98. present to cite three or four; *Justin Martyr* tells us, That in their Administration of Baptism, *the whole Assembly being gathered together, did put up Common Prayers for themselves, for the Baptized Person, and for all others throughout the World, with an attentive Mind;*

and

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and that in their Sunday's Service, after they had heard the Scriptures and Exhortations, *they rose up together and poured forth their Supplications.* And that they all joined in the same Prayers, is evident, not only from the Apostolick Constitutions *, where the substance of the Prayer they used in Baptism is recorded, under the Title of, *The Prayer for the Faithful*; but also from that account which *Clemens Alexandrinus* gives us of their Publick Worship *; *The Terrestrial Altar of the Christians, is the Assembly of such as join together in Prayer;* μίαν ἔσπερ ἐχον φωνὴν ἢ νοσιν ἐ μίαν γνωμην ἐσπερ, *as it were, one Voice or Sentence; so that there may be properly said to be in the Church,* θυσιαν, *a breathing upon the same Breath; for the Sacrifice of the Church is the Word that ascends as Incense from the Holy Souls, their united Minds together, with their Sacrifice, being made known to God. Origen* in answer to *Celsus*, who charges Christians with using barbarous Words in their Worship, tells him that it is utterly false, That the Greeks in their Prayers, used the Greek, the Romans the Latin, and that every one prayed to God, and prayed even to an unknown Dialect: and so the Lord of all hears them praying to him in every Dialect, expressing, with unknown Voices, in divers Tongues, the Things which these divers Tongues signify; for he prefers not one Tongue before another, whether it be Greek or Barbarous, as being ashamed of, or not regarding what is given in other Languages.* By which it's evident, that Christians did, or might then, not only pray the same Prayers, for the matter, how could they be said to pray with one Voice, but also that their Prayers were all expressed in their own Vulgar. St. *Cyprian* expressly tells us, That in their *Assemblies with the Brethren, they celebrated the Divine Sacrifices of Prayer and Eucharist, together with the Unity*

of God *. And to name no more, St. *Basil* in his Apologetick Epistle for his Monks, tells the Clergy of *Neocæsarea*, That *at break of Day, we all in common, as from one Mouth and Heart, offer a Psalm of Confession to God, every one making the Penitential Words his own; and if you shun us for these things, you must shun the* Egyptians *also, both the* Libias, *those of* Thebes, Palestine, Arabia, Phœnicia, Syria, *and the Inhabitants near* Euphrates; *and in a word, all those that have any esteem for Prayers, and Vigils, and Psalmodies* *. Which plainly shews, that it was then the manner of all Christian Assemblies, to join together in the same Prayers; and that they did not only pray them, but vocally repeat them after the Priests, is evident from what he elsewhere tells us; and St. *Ambrose* from him, *viz. That from the Prayers of Men, Women, and Children to God, a mixed Sound was heard in the Church, as it were of a Wave dashing against the Shore* *. A great many more Authorities might be produced to this purpose †, but these I think are sufficient to satisfy any modest Man, that in the Publick Prayers, both of the Jewish and Christian Church, the People were always look'd upon as obliged to join and bear their parts: And if in this the Church of *Rome* be singular from all other Churches, (as our Authors will have her) the more is her shame; and though this be bad enough, I wish to God it were the only criminal singularity she is guilty of. But,

Fourthly, and lastly; The Church of *Rome* it self must be forced to own, that the People are obliged to join in her Publick Prayers with the Priests, or to confess her self guilty of the highest absurdity; for both in her Mass and Breviary, the Priest is ordered to preface a great part of the Prayers with *Oremus*, i. e. *Let us pray*. Now, I beseech you, who doth the Priest mean by

* De Orat. Dom.

* Ep. 63. p. 95.

* Hexam. Hom. 4. To. 1. p. 46.

† Vid. *A Treatise in Confutat. of the Latin Service.*

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by *us*? I cannot think he means himſelf only, for then he muſt ſplit himſelf in twain to make an *us*, and divide himſelf by his Chriſtian-name, from himſelf in his Sir-name; and ſo *Joſeph* muſt call to *Mumford*, *Let us pray*; and if he means not this, (as ſure it is not imaginable he ſhould mean ſo wild an Abſurdity in ſuch a ſerious Matter), he muſt mean himſelf, and the People: but then, why ſhould he call upon the People to pray, if they are not obliged to pray with him? If it be ſaid, that he only calls upon the People to pray, but not to join with him in the ſame Prayer; beſides that there can be no Reaſon aſſigned, why the People ſhould not join in the ſame Prayers; and a great deal, why they ſhould, theſe Prayers containing nothing in them, but what is as proper for the People as the Prieſts: beſides this, I ſay, it's evident that the Intention of this *Oremus* is, to excite both Prieſts and People to join together in the ſame Prayer; for the Prieſt ſpeaks to himſelf, conjunctly with the People, *Let you and I pray*; and therefore his meaning muſt be the ſame to both, but to himſelf his meaning is to excite himſelf to pray the following Prayer, and therefore it muſt be the ſame to the People: As for inſtance, when in the Office of *the Vigils of Pentecoſt*, the Prieſt ſaith, *Let us pray: O God, who haſt commanded us, by the Mouths of the Prophets, to forſake temporal Things, and purſue Eternal*, &c. it's plain, that he admoniſhes himſelf to pray this very Prayer; becauſe immediately after he is to read a portion of Scripture; and therefore he muſt either read one Prayer, and pray another, or pray that Prayer, or none: and if the meaning of his *Oremus* be to excite himſelf to pray that Prayer, it muſt be to excite the People to do the ſame; which neceſſarily ſuppoſes the People to be obliged to join with the

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Priest in the same Prayers, otherwise the *Oremus* signifies nothing; and indeed, take it at best, it signifies nothing to the generality of the People, few of whom understand the signification of it; and suppose they all understand that it signifies, *Let us pray*, yet are they never the wiser for it; For what must they pray? Why they must pray, *Deus qui nobis per prophetarum Ora*, &c. But, good Sir, what is that? Why it is Latin. Is it so? truly had it been *Welch* or *Arabick*, it had been all one, we understand neither the one nor the other. Understand! what is that to the purpose; I tell you, you must pray it whether you understand it or no. That is a very hard case indeed, for a company of silly Souls as we are, to be required to pray we know not what; or, which is the same thing, to desire and hope for good things *in nubibus*, where we know neither what they are, nor of what importance they are to us; and the truth of it is, it is not only hard, but impossible; for seeing it is the knowledg of good Things that renders them desirable, how is it possible for Men to pray for, or desire of God the good Things contained in a Prayer, of which they have no knowledg, and which, for all they know, may be a Charm instead of a Prayer, or an Imprecation of Mischief, instead of a Supplication for Mercies. But let this be as it will, it is a plain case, that whenever the Priest pronounces his *Oremus*, (which he is very frequently obliged to do) he calls upon the People to join with him in the same Prayer, which supposes them obliged so to do; and if they are so, it's evident our Disparity-[illegible] part as far from the Sense of their own Church, [illegible] the Truth, when they tell us that the People [illegible] ged to join in those inspired Prayers [illegible] treats of, but not in the stated Liturgy [illegible]

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and that therefore there is not the ſame neceſſity why the latter ſhould be in a Known Tongue as the former.

3*dly*, and laſtly; Another Diſparity they make between theſe two ſorts of Prayer, is in reſpect of the Languages in which they were expreſt, *The Apoſtle*, ſaith *Bellarmine*, *ſpeaks of that ſort of Prayer and giving of Thanks which was performed by the Gift of Tongues, in ſome Language that was utterly extraneous, which nobody underſtood, as* Arabick, *or* Perſick, *and which he who ſpoke it many times did not underſtand, but he doth not ſpeak of the Divine Offices, which being compoſed in Greek were underſtood of many* *; and to the ſame purpoſe *Fiſher* †, *Vane* ‖, and the *Rhemiſts* *, who tell us, *The Apoſtle condemns a barbarous Tongue, but not that which is underſtood by learned and civil People in every great City, as Hebrew, Greek, and Latin*: and to the ſame Note cants our *Scripturiſt*, who is ſure never to boggle at an Abſurdity where-ever his Maſter *Bellarmine* leads the way, *St. Paul*, ſaith he, *doth not ſo much as mean here to exclude the uſe of ſuch well-known Tongues as Greek and Latin were, that is, ſuch as were the Languages well known to all the better-bred ſort of moſt Nations*; *ſo that here is nothing againſt the Maſs ſaid in Latin through the Latin Churches, or in all thoſe Weſtern Parts, where all knowing and underſtanding Men very commonly know this Language*. To which I anſwer,

* De verb. Dei lib. 2. c. 16.
† Ibid. p. 372.
‖ Pag. 358.
* Annot. p. 461.

Pag. 170.

Firſt; That this pretended Diſparity perfectly contradicts the two former, *viz.* That the ſtated Prayers of the Church are not deſigned either to inſtruct the People, or for the People to joyn in them, for both which purpoſes thoſe inſpired Prayers, of which St. *Paul* diſcourſes, were directly intended; and therefore, tho it was very needful that the People ſhould underſtand the latter, yet it is altogether indifferent whether they under-

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underſtand the former or no; and if it be ſo, it's all one what the Unknown Language is, whether it be Barbarous, or Civil, Arabick, or Greek, or Latin, provided that the Prieſt underſtands it, and if he doth not, he may as well officiate Maſs in Arabick written in Latin Characters, as thoſe Prieſts do in Latin, who underſtand neither Latin nor Arabick. To what purpoſe therefore do they tell us, that *the Apoſtle condemns only a Barbarous Tongue which no body underſtands, but not that which is underſtood by learned and civil People?* Is it needful or no for the People to underſtand their Prayers? if not, why ſhould the Apoſtle condemn a Barbarous Tongue which no body underſtands, and which no body needs to underſtand? if it be, their two former Diſparities vaniſh into Air, there being no other imaginable Reaſons why it ſhould be needful for them to underſtand their Prayers, but only that they may be inſtructed by them and inabled to joyn in them. The Apoſtle, you ſay, *means to exclude Barbarous Tongues, ſuch as Perſick and Arabick:* And pray why doth he ſo? becauſe no body underſtands them: But what need any body underſtand them? (and if none need, the Apoſtle meant to exclude them without reaſon) unleſs it be that they may be directed what to pray for, and inſtructed to joyn in the Prayer; and if ſo, then it ſeems it is needful both that the People ſhould be inſtructed by, and joyn in the ſtated Prayers of the Church as well as in thoſe Extemporary inſpired Prayers. And thus to eſtabliſh a third Diſparity, you have fairly tript up the Heels of the two foregoing; The *Apoſtle doth not mean*, you ſay, *to exclude the uſe of ſuch well-known Tongues as Greek and Latin were, which were underſtood by all the better-bred ſort of moſt Nations*, and why not theſe as well as Perſick and Arabick? why

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why, because their's are better understood. For I beseech you, this is a very dangerous Argument, and if I may advise you, do not preclude your self from it will unluckily follow, not only that Publick Prayers ought to be celebrated in such Languages as are not understood (and I am apt to think English in England is better understood than Latin) but also that the People ought (at least those of them that are better bred) to understand their Prayers, that so they may be instructed by them and joyn in them, and then good night to your two preceding Disparities: but this is the common fate of Men that are listed to serve a bad Cause, that their Reasons generally fall foul upon themselves, and instead of encountering their Adversaries, run a-Tilt at one another.

Secondly; That if this Objection signify any thing, it allows it to be very needful for Men of Learning and Education to understand their Prayers, but not for the Unlearned, which is notoriously false; for it grants that the Apostle condemns the use of such Barbarous Tongues in Prayer as no body understands, but not of such as are understood by Men of Learning and good Education: from whence it must follow either that the Apostle doth needlesly condemn such Barbarous Languages in Publick Prayer as the Learned do not understand, or that it is needful that the Learned should understand the Publick Prayers, but not the Unlearned, which is directly contrary to the [illegible] Apostle, *Else when thou shalt bless with the spirit how shall he that occupieth the room of the unlearned say Amen at thy giving of Thanks, [illegible] what thou sayst?* Where is the [illegible] Unknown Tongue in Pray[illegible] the Learned as the U[illegible]

known Languages in which they pray'd were, some of them at least, such as the Learned among them did as well understand, and consequently could as well say *Amen* to, as the Learned among us do the Latin Prayers in the Roman Liturgy. But this would not suffice our Apostle, tho it very well suffices our Objectors; it is sufficient, say they, that the Publick Prayers be expresst in a Language that the Learned in all Countries and Congregations understand, and can say *Amen* to, this is not sufficient, saith the Apostle, the Language of your Publick Prayers ought to be such as the Unlearned as well as the Learned understand, and can say *Amen* to. Here are two contradictory Sentences, which of them is in the right, I leave St. *Paul* and them to dispute; but our dapper *Touch-stone*, who in his Road of Controversies rarely ventures a step farther than *Bellarmine* leads him, here thinks he may make as bold to contradict his Guide, as he doth to contradict St. *Paul*: and truly so far I conceive he is in the right; but then presently after he is as much in the wrong again, *For*, saith he, *St.* Paul's *saying how shall he that occupieth the room of the Unlearned say* Amen? *shews that such giving of Thanks was not accustomed to be made in the Vulgar Tongue, and requires, or rather supposes, that in the Services of the Church there should be some other to supply the room of the Unlearned, that is, one that should have further understanding of the Tongue in which the Service of the Church is said; but had the Service been in the Vulgar Tongue, there needed no Man to have supplied the place of the Ideot that understandeth not:* So that then it seems they had a Learned Clark in every Congregation, who perfectly understood that Unknown Tongue, *in which the Service of the Church was said*, and said *Amen* to it for the Ideots and Unlearned;

Pag. 38.

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learned; in which [illegible] shew his Impertinency, [illegible] *Bellarmine*, [illegible] St. *Paul* he [illegible] *kinds of Prayer* [illegible] *private*, [illegible] *publick*, [illegible] *the whole Church*. [illegible] *lick dumb* [illegible] *his own Tongue*, [illegible] So then it [illegible] which St. *Paul* [illegible] *every one such* [illegible] pose is [illegible] void again; [illegible] there might [illegible] imagine that [illegible] Clerk at his [illegible] Prayer as [illegible] the first Sentence [illegible] affirms it [illegible] and the same [illegible] Prayer, (as it [illegible] nent); I see [illegible] a plain self-Contradiction [illegible] on and his Clerk [illegible] in the next Paragraph [illegible] poor Ministers of *Geneva* [illegible] imaginary Clerk out of [illegible] words *most decently* [illegible] *Ideot how shall he say Amen* [illegible] *the place of an Ideot*. A [illegible] he thus lays about him [illegible] between his Friends and his Enemies; [illegible]

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Author here deals his blows at random, and makes no distinction between those hated Ministers and his own dear Master *Bellarmine*, but mauls them both together; for they both agree in the same Interpretation, and are equally guilty of interpreting our dear Clerk out of his Place and Function; for so *Bellarmine* tells us, *That those words of the Apostle,* ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *according to the Greek Phraseology, doth not signify one that acts for, or instead of the Ideot, but one that sits in the place of the Ideot, or is an Ideot, or of the class of the Ideots, as St.* Chrysostom *and* Theophilact *upon the place,* of which he gives several Instances; and then in the next Paragraph but one he tells us, that *in the times of the Apostles all the People did respond in the Divine Offices, and that there was no Man constituted to respond for them,* for which he quotes the afore-cited Passage of *Justin Martyr* at the end of his second Apology; and then he goes on to shew that the same Custom was continued for a long while after, both in the Eastern and Western Churches, which he proves unanswerably from St. *Chrysostom*'s Liturgy, and from St. *Cyprian*'s Sermon on the Lord's-Prayer, and St. *Jerom*'s Preface to his second Book on the Epistle to the *Galatians*, to which, if he had thought fit, he might have added several other Authorities: all which our Author would have done well to consider before he fell into those raving fits against the Ministers of *Geneva*, in which, instead of correcting them, he only forces them to take up the Primitive Fathers and his own dear Master together, and lashes them most unmercifully upon their backs.

Ibid. ut supra.

Well then, after all, it seems this Objection of our Adversaries is as direct a Contradiction of St. *Paul* as of us, he tells you that he means to exclude praying in

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all such Languages as the Unlearned do not understand, and therefore cannot say *Amen* to. Nay, for our Adversaries, if your good leave St. *Paul*, your meaning is only to exclude praying in such Languages as the more Learned do not understand; so that it seems they understand St. *Paul*'s meaning better than St. *Paul* himself. But why should he mean to exclude such Languages only as the more Learned do not understand? Is it because Scholars only are obliged to pray? This I think is such a Reason as no Christian will admit. But what other Reason can you assign why Scholars should understand the Language of their Prayers, but only this, that thereby they may be the better inabled to pray? for if they can pray as well without understanding their Prayers as with it, there can be no imaginable need why either the Learned or Unlearned should understand them, and consequently this provision of St. *Paul* for the Learned will be wholly needless and impertinent; but certainly if to understand the Language of our Prayers be any advantage to us in Prayer, the Unlearned must have an equal right to it with the Learned, seeing both are equally obliged to pray; as for the Learned they understand their Prayers as well in the Vulgar as in any Learned Language; but the Unlearned understand them only in their own Vulgar; Why then should the Unlearned be excluded from this great advantage of understanding their Prayers, whenas would the Church but give leave, they might enjoy it in common with the Learned? But if there were a necessity of excluding one or the other, I should think it much more charitable to exclude the Learned, the other being incomparably the greatest number; for if the advantage of the Hearers be at all to be regarded in the Service of the Church, then certainly the advantage of the most Hearers is

Thirdly; That St. *Paul* condemns the uſe of an Unknown Tongue in Prayer, not becauſe it is Barbarous, but becauſe it is Unknown; and this his reaſoning againſt the uſe of it doth all along ſhew, becauſe he that uſes it *ſpeaks not to Men*, becauſe he *doth not edify the Church*, becauſe *his underſtanding is unfruitful to others*, becauſe *he doth not teach* or inſtruct *others*; and becauſe others *not underſtanding him, cannot ſay Amen to him.* All which, in other words, amounts to no more than this, becauſe the Tongue being Unknown, can convey no Notices of the Speaker's Mind to the Hearers. To what purpoſe then do theſe Men talk of barbarous and learned Languages? whenas if a Man ſpeaks in Latin to thoſe who underſtand not Latin, he is far from ſpeaking to them, teaching and edifying them; and if he prays in Latin, his Underſtanding is as unfruitful to them, and they are as far from being able to ſay *Amen* to his Prayer, as if he ſpoke and prayed in *Arabick* or *Perſick*. But *Latin* is a Language which all Scholars underſtand. What then? The Queſtion is not, whether ſome or all Scholars underſtand it, but whether the People underſtand it, of whom the Religious Aſſemblies do conſiſt? for if they do not, it is an Unknown Language after all. There were in ſome of thoſe *Corinthian* Aſſemblies, ſuch as could Interpret the Unknown Languages that were ſpoke there, and conſequently underſtood them; notwithſtanding which St. *Paul* condemns the uſe of them, becauſe they were unknown to the People. We are told indeed, by the ſage Author of *Proteſtancy deſtitute of Scripture-Proof*, that their *fixed Forms of Divine Offices, are in a Language the moſt certain, and the moſt intelligible, not only in Chriſtendom, but in every Auditory.* Which if it be true, the Controverſy is at an end, for we deſire no more but to have the Publick Prayers performed in ſuch a Language as is moſt intelligible to every Auditory.

P. 9.

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Auditor. But good Sir are not your Liturgies [illegible] Latin? And do you seriously believe that [illegible] incomparably better understood in our English than Latin? I am sure if you or your Chaplain [illegible] liar make from all the World. But why [illegible] intelligible? for I suppose this seem'd to you [illegible] wildest Paradoxes that ever you met with in the [illegible] why, you will know it is not intelligible [illegible] Languages are, or the particular turn and [illegible] its Words. Not that I can doubt [illegible] as never any Language was [illegible] ges. But how shall I satisfy you? [illegible] *ble to every one in every Age or Country of the [illegible] stances*, &c. I confess I am at a loss [illegible] so, or that this or that is the Language [illegible] ny or Circumstance, are figures [illegible] enough in most Languages, but [illegible] or to be intelligible by Accent or Gesture [illegible] Scheem of Speech as the Figure [illegible] ever yet heard of. Indeed the Figure [illegible] will allow your Accent, your Gesture [illegible] stances to be very significant, and [illegible] very intelligible: but pray what [illegible] A *French* Shrug, or an *Italian* [illegible] enough to a Man that understands [illegible] ther of *French* or *Italian*; and [illegible] Bowings, and Prostrations of a [illegible] ple, tho they understand [illegible] vice he recites to them; but [illegible] the Language, it is in *St. Paul's* [illegible] how well soever they understand [illegible] my Life, I cannot see how the [illegible] ons & Ceremonies of their Prayers [illegible] pressing them in unintelligible [illegible]

these intelligible Actions and Ceremonies, unless it be to instruct the People? and in what are they to instruct them, but in the Prayers and Divine Offices to which they appertain? And if it be needful that the People should be instructed in the Prayers, (as it must be, or these Actions and Ceremonies must be needless) I would fain know which is the more likely way to instruct them, whether by dumb Signs and Shews, or by intelligible Words, or whether the People would not better understand the Prayers by hearing them pronounc'd or read in their own Language, than by seeing a Priest perform the most significant Actions or Ceremonies of Prayer? and if they would, pray how doth your using the least effectual means to instruct the People, excuse your wilful neglect of the most effectual means? so that in all this Pretence, there is nothing but perfect shuffling. The Question between you and us is, Whether the People understand the Language of your Prayers? for if they do not, it is Unknown to them, and under that Notion is condemned by St. *Paul*: Some of the People, you say, do understand it, that is, one in 500 perhaps understand it; and so many it's probable of the *Corinthian* People understood *Arabick* and *Persick*: or suppose it were but one in a thousand, the Case is still the same; if the generality of the People are the People: and the generality of our People do no more understand *Latin*, than the generality of the *Corinthians* did *Arabick* or *Persick*, the one as well as the other must be an Unknown Tongue to the People; and if it be so, I see no way you have, after all your tricking, shufling, and doubling, to justify your Latin Service, but by appealing from St. *Paul*'s Authority.

Fourthly, and lastly; That supposing the People did understand Latin when they hear it, yet this will not at all excuse their muttering their Latin Prayers in so low a Voice that the People cannot hear them. The *Representer* tells

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tells us, That *if their Prayers were* [illegible]
he should receive but little advantage [illegible]
part is said in so low a Voice, that [illegible]
hear it. And if this be true I am [illegible]
words which he doth not hear. [illegible]
more to him than words which [illegible]
but this is only excusing the [illegible]
a Fault to perform the Publick [illegible]
Tongue, it is doubtless as great a Fault [illegible]
an Unheard Tongue, seeing what is there [illegible]
known: But why do they almost [illegible]
contrary to the current stile and practice [illegible]
Church? I confess, if the Language [illegible]
to the People, (as I doubt it is [illegible]
low the Voice is in which they are [illegible]
End should the People hear that which they [illegible]
stand? But if they do understand [illegible]
hear it, (as some of their Advocates [illegible]
insinuate they do,) I see not [illegible]
they hear it not. [illegible]
Prayer is true, because it [illegible]
derstanding the Prayer [illegible]
for the People to [illegible]
guage when they [illegible]
guage when they [illegible]
it, notwithstanding [illegible]
hear the [illegible]
jurers than [illegible]

And thus, I [illegible]
the Cause [illegible]
are so very [illegible]
them, they [illegible]
seeing [illegible]
or [illegible]

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alone for the future to abound in his own Sense; and this some of their own Authors have judged the most advisable course, who having tried all manner of Artifice to vex and torture the Text into a compliance with their Church's Service, and all to no purpose, were at last forced to betake themselves to this Resolution, That *the Church doth not at all offend in departing from this Institution of St.* Paul, *it being left free to the Church, not only to violate this Institution of St.* Paul, *but also the Institutions of God himself, supposing it to have been once profitable to the Church, but now to be unprofitable.* And this I confess is a full Catholick Answer, not only to what St. *Paul*, but also to what God himself hath said or can say: but before they attribute to their Church such an exorbitant Authority over the Word of God, it concerns them to beware, lest while they seek to evade St. *Paul*'s Authority, they verify his Prophecy in 2 *Thess.* 2.3,4. where he tells us that the Day of Christ *shall not come except there come a falling away first, and the Man of Sin be revealed, the Son of Perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God.*

Vid. Hoffmeist. in 1 Cor. 14. p. 272.

THE END.

ERRATA.

PAge 710. l. 4. instead of *for*, read *of*. *Ibid.* for *would*, r. *could*. P. 725. l. 11. read ἔχων. *Ibid.* read γνώμην.

LONDON,
Printed by *J. D.* for *Richard Chiswel* at the Rose and Crown in St. *Paul*'s Church-Yard, 1688.

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The Text [illegible]

[illegible]

Part I

IMPRIMATUR.

Octob. 23. 1688. Hen. Wharton, R^mi in Christo P. ac D. D. Wilhelmo Archiep. Cantuar. à Sacris Domest.

THERE is nothing more ſpecious in the Church of *Rome*, and carries a greater ſhew of more than ordinary Purity and Self-denial, than their profeſſed Celibacy and Virginity, and the vowed Continency of their Prieſts and others; this ſeems a very high degree of Mortification and Abſtinence from the allowed Pleaſ[illegible] from all low and carnal Enjoyment[illegible] coming the ſtrongeſt, but the mo[illegible] Paſſions and Inclinations of our Bod[illegible]

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appearance of an Angelical Perfection, of a more singular and exalted Sanctity than what is common to most Men; and so helps to beget amongst some People a great esteem and veneration, of those who thus affect and pretend to a more seemingly severe and more spiritual way of living; but the unhappiness is, that those who have been the most remarkable for these affected Abstinences, Mortifications, and Self-denials, above other common Christians, have been generally Men of no greater Vertue or Religion than others, but only have had something more in them, either of Superstition, or Design, or both. The Hereticks of the first Ages who lie under as bad a Character for vileness and lewdness as any Persons whatever, yet were great pretenders to some thing of this Nature; the Gnosticks in the beginning *condemned Marriage, and abstained from Flesh, that under these Pretensions,* as *Epiphanius* says, *they might draw others into their Snares* *. The *Ebionites*, and *Encratites*, and *Aquarii* that spawned from them, *carefully abstained from all Flesh, and were every day baptized, and celebrated the Eucharist only in Water, for fear of being defiled with the taste of Wine* †. And those who were the most famous for those extraordinary Severities, such as *Marcion*, *Montanus*, and *Manichæus*, were the greatest Pests and Disturbers that the Church ever had; and generally they that are so much for overdoing and bringing in some imaginary Perfections, beyond what God has required of them, and raising and refining Christianity, above that low and ordinary State which Christ left it in, by some singular and peculiar Improvements of their own, these are very unfortunate, and do always miscarry in their new Projects and Designs, whereby they would make themselves wiser than God, and mend and improve his

* Epiphan. Hæres. 23.

† Id. Hæres. 30.

Laws

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Laws, by some higher Perfections than he requires, or calls for; but they betray great Ignorance and great Superstition, and do not truly understand either the Nature of God, or of Vertue and Religion, when they think there is any great Matter in [illegible] natural Abstinences from [illegible] and allowable, and that there are any [illegible] selves, or higher degrees of Perfection [illegible] a proper Means, either to merit [illegible] his Favour, or recommend [illegible] it is any way [illegible] to use those [illegible] ties and Enjoyments [illegible] den and refrain [illegible] selves either [illegible]

The Fathers [illegible] such Severities and Abstinences [illegible] and Marriage [illegible] And they were not [illegible] delude a rude and unwary People with [illegible] of their greater Sanctity. [illegible] *Wisdom*, as the Apostle [illegible] *the Body*, [illegible] *faction*. These [illegible] Body, and to have very little [illegible] but yet the Apostles [illegible] worst of Men, and the greatest [illegible] preaching the Doctrine of Devils. How far they are guilty of this, [illegible] gy as Carnal and Impure, [illegible] the Sacred Office and [illegible] more fully afterwards: I [illegible] such foolish Prejudice and [illegible] the Heads of some weak and [illegible]

of Celibacy and Virginity, who neither consider the Nature of Things, nor the Nature of the Gospel and Christianity, so wisely and fully as they ought to do; for the one of these makes it sometimes absolutely necessary for the Priests to marry; and the other does so plainly allow and approve it, that I wonder our Adversaries should ever attempt to bring any thing against it out of the Bible. The Priests of the Old Testament, under which God required some peculiar Purities of Body, were all married, and their Marriage was necessary to the very being of their Church, and a thousand times more so than Infallibility is now: For had any of their Enemies designed to destroy their Succession, the taking the present Method of the *Roman* Church, and forbidding the Priests to marry, had effectually done it; Marriage was as necessary then to preserve the Church, as it was to people the World. And before that, in the Time of the Patriarchs, the Elder Son, who was the Head of the Family, and was to keep it up, was a Priest: And all the Men that are now in the World, derive their Rise and Original from a Priest, who both sacrificed, and was a Preacher of Righteousness.

As to the New Testament, there is not any Alteration made by our Blessed Saviour nor his Apostles in this Matter; which there ought to have been very expressly, had any such thing been intended or designed by them. But though a new Order of Priests is there set up, who were not to beget and to propagate their own Order as the Jewish were; yet their [illegible] Wives and Children is particularly mentioned, [illegible] necessary, but as allowable in their Charac[illegible] Qualifications; so that were not our Adversaries [illegible] of Courage and Resolution, that can face a [illegible]

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Mouth, and run up to it [illegible] loudly, and be levelled never so directly against them, they would never offer to meddle with Scripture, nor to turn that against Priest's Marriage which every where speaks for it, and expresly allows it; but they resolve to try to make good their own vile Character and abuse of Scripture, that it is a Nose of Wax that may be wound any way as one pleases; and that one may prove any thing whatever by it, and make it speak even Contradictions. *Hobbs* I remember, and *Spinoza*, do very often quote Scripture for some of their Principles against the Truths of Religion, as *Milton* does for Divorce, and *Ochinus* for Polygamy: And all these may with as much Reason make use of it for to justify their Opinions, as the *Papists* produce it against Priest's Marriage. How Scripture can be brought off to plead against it self, and to condemn a Bishop, a Priest, or a Deacon's having a Wife, when it says of every one of them, *Let them be the Husbands of one Wife*, is hard to imagine, unless our *Roman* Adversaries can by their Infallible Power of interpreting Scripture, make one Wife in all those places to signify no Wife at all: for according to our Heretical way of understanding the Scripture by our own private Spirit and Judgment, or as they call it, *Fancy*, it must have another meaning.

Father *Mumford* the Jesuit, in his *Catholick Scripture*, brings that very place of *1 Tim. 3. 2.* thus [illegible] according to them, *It behooveth therefore a Bishop to be the Husband of one Wife.* To prove the single life of Priests; It will require [illegible] more to that purpose; but [illegible] 'Christianity, Vir[illegible] 'and *Gentiles*, that [illegible]

[illegible] Husband, or [illegible] been put in to [illegible] *Father of none*, which the Apostle could [illegible] added, That he designed any such thing as the Jesuit would have him.

Since we are fallen upon this place, and they attack us even in our own strong Hold, I will [illegible] good this, and some other places against them for Priests Marriage, and then examine what they can pick up or bring against it. But this is [illegible] Defence for us, that none of their [illegible] can ever shake or move it. For can any thing in the World be plainer, for God's allowing and approving of the Marriage of the Clergy, than those Rules and Directions of St. *Paul*; *A Bishop must be blameless, the Husband of one Wife*—*having his Children in subjection with all gravity*; and *if any be blameless, the Husband of one Wife, having faithful Children*, he was fit to be ordained an Elder. And so, *Let the Deacons be the Husbands of one Wife, ruling their Children and their own Houses well*—and *even so must their Wives be grave*, &c. How contrary are these to the quite different Qualifications now required in the Church of *Rome*, that they vow Continence, and [illegible] and have neither Wife nor Children [illegible] Virgin! [illegible] to such plain places as these [illegible] *Mansfield* hath told us, That it was [illegible]

a Tim. 3. 2. *Tit.* 1. 6. b Tim. 3. 12.

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difficulty of finding such as profess'd Virginity in the beginning of Christianity, who were fit to be Ordained, that was the Reason of this allowance: and I believe this will be a lasting Reason for it, that it will not be possible to find a sufficient number of Men to discharge the Sacred Office, who will profess, and let me add, keep those Vows of Virginity. But how does he know that this was but a temporary Allowance? Does the Apostle give any such intimation by his words? And may we not as well suppose, from any thing we find in them, that the other Rules and Directions about a Bishop's *being given to Hospitality, not given to Wine, no striker, not greedy of filthy Lucre*, were but temporary too? *Yet even then*, says he, *the Apostles would have this at least observed, That no Man who married a second Wife, should be made a Bishop, or a Deacon, or Priest.* Well, although the allowance of a first Wife be quite different from allowing none, yet why not a second sometimes? when there may be the very same Reasons for that as for the first; and the Considerations of *not burning*, and *avoiding Fornication*, may as much justify and oblige to the taking a second Wife as a first: A Bishop, a Priest, or a Deacon, were to be the Husbands but of one Wife, but why may not that mean but of one Wife *at once*, and not one Wife *in all? Why, 'tis otherwise understood by the Councils and Fathers unanimously:* And Father *Mumford* is sworn, we know, to interpret the Scripture according to the unanimous Consent of the Fathers. But has he consulted [illegible] upon the place, who is expressly against h[illegible] *Apostle has not herein rejected* [illegible] often com-*manded*. [illegible] and Jews *to* [illegible] they [illegible]

used to divorce and put away their Wives, for slight Occasions, and to marry another; which was not a thing of so good Fame and Credit, though it were allowed by the Laws, that he should be made a Bishop who had done so: *For if he put away his former Wife, and join himself to another, he is worthy of reprehension, and liable to blame*; but not so, *if Death took away his former Wife* *. So that he plainly embraces this Explication, which St. *Chrysostom* and other Fathers do also agree in, (which it is not my business to examine, since he is enough to spoil our Jesuit's pretended Unanimity) that a Bishop should be the Husband of one Wife, that is, not have two Wives living at the same time, one married after the Divorce of another, as many other Christians probably had, especially before their Conversion, which was such a blot to their Reputation as would have too much blemished and stained the sacred Function; but *This*, says our Jesuit, *is shewed evidently not to be the meaning of those words*, namely (*that they never had at one and the same time more Wives than one before their Conversion*) *for he useth just the same Words and the like Expressions when he could have no such meaning*; *for* Chap. 5. *where he speaketh of chusing a Widow (for the end there intended) he in like manner saith, She should be a Widow, having been the Wife of one Man*, ver. 9. *How ridiculous is it to say that here (where there is just the same Expression) the meaning is, that only such should be chosen to be Widows (for the end here appointed) who had had but one Husband at one time before her Conversion; for neither Jews nor Gentiles did ever permit Women to have more Husbands than one at once, it had been therefore ridiculous to require that which could not but be:* But did not both Jews and Gentiles often put away and divorce their

* Εἰ μὲν γὰρ αὐτὸς τῷ πρότερον ἐγκαλῶν ἑτέρᾳ συνεζύγη μέμψεως ἄξιος καὶ κατηγορίας ὑπεύθυνος· εἰ δὲ τὸ δίκαιον τοῦ θανάτου διέζευξε τῷ πρότερον – Ibid.

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their Wives? Nay, was it not a Custom for some Women to divorce themselves from their Husbands, as appears by *Justinian* * *f* and might not the Wives, when so divorced, marry again to other Husbands? and so a Woman might have been the Wife of two Husbands living at the same time; of one from whom she was divorced, and of another to whom she was married after such Divorce; but this not without some Scandal and Imputation to her Credit, which made her unfit in the Apostle's judgment to be chosen into the number of Church-Widows. This I hope may give our Jesuit Satisfaction in this matter; but if it do not, what mighty advantage will it be against the Marriage of the Clergy, if they were to have but one Wife? What is there more, either of Inconvenience by involving Men in Worldly Cares, or of Undecency by performing the Conjugal Acts in the repeating of Marriage, than in the continuing it? All their Arguments from those Topicks against the Marriage of the Clergy, will hold as strongly, if there be any strength in them, (which I shall examine by and by) against first Marriages as second; and I am afraid the same superstitious Whimsy and Conceit which first opposed the one, was the true cause of the dislike of the other; tho bating some Accidents of the Wives dying young, before those natural Ustions and Fervors are gone off, which the Spirit of God, which best knows our frame, hath made a necessary Reason of Marriage, there is nothing of that Danger or Temptation to private Persons, or that Scandal to Religion in general by the prohibition of second Marriages as of first; and therefore the Greek Church which has preserved the Tradition of Priests Marriage from the time of the Apostles, and has only

* Nov. 117.

limited it to the Times before Orders, but does not afterwards either dissolve the Marriage, or forbid the use of it, is nothing so blameable as the Church of *Rome*, which hath usurped an unreasonable Power to do both, against the Laws both of Christ and of Nature, and against the original End and Institution of Marriage.

I might bring other very probable places of Scripture for Priests Marriage, as that of *Heb.* 13. 4. *Marriage is honourable in all*, i. e. in all Persons, without any exception to Priests; for tho πᾶσι may possibly be of the Neuter Gender and signify Things, yet there is no reason to exclaim so much as they do against that Translation which renders it Persons, since the Apostle so immediately speaks of Persons in the same Verse, as opposed to these πᾶσι who are married, *but Whoremongers and Adulterers God will judg*; and those words being added with the Particle δὲ, plainly show that the other τιμὸς γαμὸς are to be taken affirmatively, and that the Verb which is understood, is to be in the Indicative Mood, and not in the Imperative; and yet these are called by the Tragical Name of a *double Imposture* by our learned and innocent Jesuit, who tells us further, that if we stretch those words to *all Persons*, and so to Priests, we may add that Marriage is honourable also *among Brothers and Sisters, Father and Daughter*; I add, so it is, *in* or *among* all those Persons, but not *between* them; for the difference is very plain, and the evasion is ridiculous Sophistry, tho *Bellarmine* also gave it when he was in straits and in haste, since the one is plainly contrary to a Divine Law, which the other cannot be pretended to be.

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I call that also a probable place for the Clergy's Marriage in 1 *Cor.* 9. 5. *Have we not Power to lead about a Sister a Wife as well as other Apostles, and as the Brethren of the Lord, and* Cephas? Here St. *Paul* asserts his own Power and Right to lead about *a Woman young*, and tells us that *Cephas* and the other Apostles did so: Now the only Question is, whether *γυναῖκα* ought to be translated Wife or Woman? we own it signifies both, but when *ἀδελφὴν Sister* comes before, which includes Woman in it, to make *γυναῖκα* signify only Woman again, we think would be a great Tautology, and therefore it ought to be translated *Wife*: and we are confirmed in this, because the other Women did also attend and accompany the Apostles in their Travels, and were useful to them on some Religious Accounts, yet sure we know *de facto* that most of the Apostles had Wives, all of them, say the Fathers, except St. *John* and St. *Paul*, tho *Ignatius* *, and *Clemens Alexandrinus* † expressly affirm, that St. *Paul* had Wife, tho not when he wrote this Epistle, it is very likely, for then would it have been so decent to have had their own Wives, and without them to have carried other Women about with them: so that with our Interpreters here we cannot think our Translation of this place to be a foul Corruption, but rather theirs to be a gross Impertinence.

* *Ignat. Epist. ad Philadelphens.*
† *Clemens Alexandrinus Strom. lib. 3.*

I might give in those other places of Scripture, *It is better to marry than to burn*; and, *to avoid Fornication, let every Man have his own Wife*, as Evidences to justify the Marriage of the Clergy, since they belong to them as much as to any other, unless God made them of such cold Complexions that burning could not belong to

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them, or their Character were to ensure them from these natural Burnings of Concupiscence, and there was no danger of their ever falling into Fornication, which the Church of *Rome* has shamefully disproved; and therefore they under such Circumstances are as much obliged to marry as the rest of Mankind, and perhaps something more, since the Scandal and Mischief which arises to Religion by their failings, for want of that due Remedy which God has provided, is much greater than in any others. But I shall more largely consider, and more fully press those places upon them, as that also of the Apostle, 1 *Tim.* 3. 4. who calls the forbidding of Marriage the Doctrine of Devils, when I come to examine their Vows of Continence.

But I account those clear places of St. *Paul* about a Bishop, a Presbyter, and a Deacon, their being the Husbands of one Wife, such a Demonstration for the Marriage of the Clergy from Scripture, that as nothing need to be added to them, so 'tis the highest Impudence to bring any thing against them; and before I proceed to a particular Examination of what is cited by them to that purpose, I shall make these two General Remarks and Observations upon them.

First; That no good Reasons can be brought out of Scripture against that which the Scripture so expressly allows and approves; for it must be a high Reflection upon Scripture and the Author of it, to make it thus oppose and contradict it self: Whatever our Adversaries produce out of Scripture against Priests Marriage,

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is to show either the Inconvenience or Unfitness and Undecency of it; now it is very strange that God should approve of that which at the same time is charged by him to be either undecent or inconvenient, as it must be acknowledged to be very arrogant and assuming for any Church to judg better of those things than God himself, and to condemn that as unfit which he allows, so to make him himself condemn it is much worse, and a down-right charging him with the folly of making a Law, and at the same time owning it to be unreasonable.

Secondly; If the Scripture were against Priests Marriage, then why are our Adversaries generally so modest, which the Council of *Trent* it self seems also to be *, as to make Celibacy to be annexed to Holy Orders only by Ecclesiastical Right, and not by that which is Divine or Apostolical? this seems to be a plain Confession that Scripture has no where declared against it, and therefore to what purpose do they produce any thing out of it? since if there were any positive Divine Law then against it, the Church, as they own, could not dispense with it as it has often done, and as it now permits the Greek Priests, who are amongst them, the use of their Wives; and if any such Reasons could be brought against it from thence, as are founded in Nature, and result from any intrinsick Evil, or Turpitude in the thing it self, or a proper unagreeableness between that and the Sacred Function, which most of their Arguments drive at, then it would be a natural and indispensable Law; I ask therefore, to what purpose they bring places out of Scripture for that which is acknowledged to be only of [redacted]

* Non obstante lege Ecclesiastică. Canon. 9. de Sacram. Matrim. Sess. 24.

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cal Institution? *Bellarmine* owns, *there is no Precept in all the Scripture against Priests Marriage*, which it is strange there should not be if it were either so inconvenient, or so indecent as they make it, and how then he could lay Celibacy upon an Apostolical Precept, without contradicting himself, as well as the Apostle *Paul*, in those places I have mentioned, wherein the Apostle is so far from giving any such Precept, that he allows the quite contrary, I cannot understand. But let us hear what they can bring out of Scripture: for what they own, the Scripture nowhere commands, the Clergy's Celibacy.

De Cler. l. 1. c. 19.

The first place brought by *Bellarmine*, tho omitted by *Mumford*, (for I am for keeping to my two Men in this matter, to the one because so learned, and the other because so late) is that of *Titus* 1. 8. *A Bishop must be sober, just, holy, temperate*, which they translate *continent* ἐγκρατῆ, and so indeed it does signify the one as well as the other, and they both mean the same thing, to wit, governing a Man's self as to his bodily Passions and Inclinations, so as to abstain from whatever is sinful and unlawful; and σώφρονα, which both we and they translate sober, may, if *Bellarmine* pleases, signify *chast*; but then this Chastity and this Continence belongs as well to the Married State as to Celibacy, for else the Apostle would not have required those two Vertues in one that he just before called the *Husband of one Wife*, this plainly shows that true Continence and true Chastity, such as God requires as a Christian Vertue, and will reward as such, and such as the Apostle makes a Qualification of a Bishop, is as truly consistent with a married as an unmarried State: for

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for St. *Peter* commands ἐγκράτεια to all Christians as well as St. *Paul* to Bishops, 2 *Pet.* 1. 6. and that sure was not a total containing from their own Wives, or other lawful Enjoyments: 'Tis both a stingy, unnatural, and unscriptural Notion to make those Vertues lie rather in a precise Abstinence from what God has left free, and what is agreeable to our present state and to the good of the World, than in that which is a true Foundation for Vice or Vertue, observing a Divine Law, and abstaining from what is thereby made sinful and unlawful; every thing else is left indifferent, and is like a *Common* lying between Vice and Vertue, that belongs to neither of them, but is open and free to every Man's choice and liberty, and is good or bad only by accident, as it happens to be a means or instrument to promote the one or the other, and is accordingly to be made use of by our own Prudence; he that abstains from a lawful Pleasure is not to be counted vertuous for that, for there is no Law which makes it be so, and without a Law, as there can be no Sin, so there can be no Vertue, but as this Abstinence from what is lawful is a means to preserve him from what is unlawful, so it is an occasion or a help to Vertue, and that is all. It has been the ground of mighty Superstition, as I shewed it was in the old Hereticks, and of a foolish conceit of Merit and Supererrogation to think it to be a great and extraordinary Vertue to do what God had not commanded, and to abstain from what he had not forbidden; which, how it can be so without a relation to a Divine Law, I do not see, since *that* is the only Rule of our Actions, which makes them either good or evil: but this is by the by, to settle a right Notion of Moral Vertue, the want of which, is the cause of most Superstition, and the πρῶτον ψεῦδος of that immoderate.

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moderate admiration of Virginity, and of that contempt and reproach of Marriage, which got very early into some weak, tho devout and well-meaning Heads, who neither understood Nature and Philosophy, nor had any true and Manly Thoughts of Religion, but who, in the Apostle's Character, *had a Zeal, but not according to knowledg*; and tho this Humour got too soon into the Church, or at least into a great party in it, yet the Hereticks were the first and original Authors of it.

The second place cited by our Adversaries against Priests Marriage, is that of 2 *Tim.* 2. 4. *No Man that warreth, entangleth himself with the Affairs of this Life, that he may please him who hath chosen him to be a Souldier*: From whence they infer, that Clergy-men should not entangle themselves in Secular Businesses and Worldly Affairs, such as Marriage will certainly engage them in: but there are some Clergy-men, I am afraid, who are not married, who do as much and a great deal more entangle themselves in Secular Businesses and Worldly Affairs than those who are, who are for governing the World, and managing the Affairs of States and Kingdoms, and carrying on Secular and Politick Intrigues where-ever they come; which are much more unagreeable and contrary to the Sacred Function, and do more involve them in Worldly Concerns, than Marriage, or the Care of a Family; where a Clergy-man by committing those lesser Concerns to the Care of a Wife, may be in great measure helped, and be more at leisure for the Duties of his Function; however 'tis not intangling ones self in the Affairs of this Life, so far as a moderate and prudent Care of a Wife

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Wife and Family may oblige one to, which is here forbid by all the Apostle, for he would then forbid it to all Christians as well as Clergy-men; for not only *Timothy*, but all Christians in general, are all the Souldiers of Christ, who ought not so to entangle themselves in the Affairs of this Life as not to mind Religion, and the far greater ones of another; and this is all that seems here forbidden. The Apostle indeed in another place says, *He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married, careth for the things that are of the World, how he may please his Wife*, 1 Cor. 7. 32, 33. and this they bring also against the Marriage of Priests, but if it proves any thing against any Marriage, it proves too much; for it is as much against the Marriage of all Christians as that of Priests; but those words, and the whole of that Chapter wherein St. *Paul* exhorteth not Priests only, for he speaketh not particularly of them, but of all Christians, to whom he wrote, rather to continue unmarried at that time than to marry, unless upon some necessary Reasons, have a special and particular relation to those times of Danger, Hazard, and Persecution which Christians were then in; and therefore he expressly says, *ver. 26. It is good for the present distress* that a Man do not marry, and yet he blameth them not if they did, but tells them that *such should have trouble in the Flesh*, ver. 28. *i. e.* they should meet with such Troubles and Distresses at that time, that the free and unmarried would be much better provided for than they that had a Wife and Children, the Care and Love of which would oblige a Man *to take care of the things of the World how he may please his Wife*, and provide for his Family; whereas the unmarried had

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nothing to do but to mind and be concerned for Religion, and to prepare himself to suffer for it, and so *to care for the things of the Lord, how he may please the Lord.* That this is the full and true meaning of the place, will appear to any one who carefully reads the Context, where St. *Paul* gives them notice of some present Danger and Trouble falling upon them, *ver.* 29. *But this I say, Brethren, the time is short; it remaineth that both they that have Wives be as tho they had none*; i. e. 'twill now very shortly come to pass that they that have Wives shall be as they that have none, *i. e.* forced to leave them, and be all in great and equal danger; *and they that weep, as tho they wept not; and they that rejoyce, as tho they rejoyced not; and they that buy, as tho they possessed not; and they that use this World as not abusing it: for the fashion of this World passeth away*; i. e. they that weep now, shall be as those that do not weep; those that rejoice as those that rejoyce not: they that are rich and purchase, as those that possess not; those that use this World, as those that use it not, *i. e.* the circumstances of Christians, however different now, shall be made all one by the change of Affairs which is suddenly coming upon us; for a new face of things appears, and the present fashion of them will pass away, and be changed like a Scene, and will become very dangerous and troublesome. And this he adds, *But I would have you without carefulness. He that is unmarried careth for the things of the Lord, how he may please the Lord*; *but he that is married careth for the things of the World, how he may please his Wife.* I have been the larger in giving this Paraphrase and Account of the Context, because it is very hard to do it to the Sense, not only of those Words, but of the whole Chapter, which our Adversaries

faries make so great advantage of against Marriage, for want of understanding the true scope, and design, and meaning of it, but we must forgive them, for they are not much used to read Scripture, and they count it dangerous to understand it by their own private Spirit and Judgment.

The remaining places produced by them against the Clergy's Marriage, are to show a sort of impurity and undecency in the Act of Marriage, which renders it unfit and unsuitable to the performing such Sacred Offices as Priests are daily to be imployed in. To which I answer in general, That there is not any such impurity; for the Apostle calls the Marriage-Bed ἀμιαντὸς, *without any Impurity.* And Christianity knows no Impurity or Uncleanness, but what is of a moral Nature, that is, what is against some Law. Turpitude, and Filthiness, when they are applied to moral Acts, are only figurative and metaphorical Expressions, borrowed from sensible and corporeal Matters, to represent the rational and intellectual Acts of the Mind. And so are those Platonick Phrases of the beauty and pulchritude of Vertue; and that fine saying, *That if those could be seen by corporeal Eyes, they would mightily ravish, and extreamly enamour those that beheld them:* Which is at most but a Platonick Fancy, and that perhaps too much dipt in Sense and Matter, drawing Vertue like a beautiful Cupid, as Painters do the Pictures of Angels, by some Face they admire; and all this is but an imagin[illegible] ano-
ther Nature, by corpu[illegible]
the true Essence and [illegible]
Actions, lies only in the[illegible]

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ness to some Law of God and Nature, and their tendency to promote such Effects to the Good of the World. This is the true Rule and Measure of them, and not a fancied Purity or Impurity, bearing any imaginary Likeness or Analogy to something that is corporeal; this is meer Fancy, and a very weak and low Conceit of Things of a moral Nature. A Man's Mind can no more be defiled by a Physical Impurity of the Body, than a Sun-beam is by the Vapours of a Dunghil, or a Thought by an Impostheme in the Head; or, I may add, than the Divine Essence, by its presence in all places; 'tis only such Thoughts of the Mind, or Acts of the Will, which are contrary to a Moral or Divine Law *that defile the Man*, as our Saviour declares in a like Case *, against that Pharisaical Fancy and Opinion, that some outward uncleanness of the Body did so. He who acts with his Body, or consents with his Mind and Thoughts to what God disallows and forbids, he defiles himself with a Sin, which is the only Defilement the Soul is capable of, and without that to suppose it to be defiled by a bodily Pollution, is to destroy Morality, and to make any such Pollution unfit, or unqualify a Man for the Offices of Religion, is to bring the Rituals of Judaism into Christianity: and yet this is, and always has been, the strongest Prejudice against Priests Marriage, and the whimsical Foundation of their *Celibacy* and *Virginity*, as having in it a greater Purity both of Soul and Body. But I hope what I have said, may help to set our Thoughts right as to that Matter; I proceed to examine those places of Scripture which they bring to countenance any such charge.

* Mat. 15. 18.

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The first is that of 1 *Cor.* 7. 5. wherein the Apostle supposes, and approves, not commands, as *Bellarmine* would have it, that married Persons *abstain, by consent, for a time, that they may give themselves to Fasting and Prayer.* From whence they thus argue, that if other married Persons are to do so for those Ends, then Priests who are daily to give themselves to Prayer, and the Sacred Offices of Religion, are always to abstain.

To which I Answer; That Priests are not to give themselves daily to such Prayer as the Apostle here means, for that was a set and solemn, and extraordinary time of Prayer and Fasting both; and I suppose Priests are not obliged, nor do think themselves to be so, from this place, to such a daily Fasting: All Christians are to pray daily, and to pray continually, as well as Priests; and yet are not by that always obliged to abstain, but it may become both, upon some solemn and extraordinary Times of Devotion and Humiliation, to abstain from the Acts of Marriage, as well as from their Food, though there be no impurity in either: and this is all the Apostle means, who does not however absolutely require it.

But, say they, in the words of the *Catholick Scriptuist, Even in the Old Law, the Priests who offered the Holy Host for the People, did not so much as stay in their own Houses, but were purified, and so separated for that time from their Wives. Luke* 1. 23. *And it came to pass, that after the days of his Office were expired, he* (*Zacharias* the Priest) *departed unto his House, and after*

ter these days his Wife conceived. Our Priests of the New Law being to offer daily Sacrifice, are daily to observe Virginal Purity.

Now here I would ask our Jesuit, where he finds any such Order or Command of God in the Jewish Law, that the Priests should be separated from their Wives during the performance of their Office in the Temple? There was a Command given to *Aaron* and his Sons, *Levit.* 20. 9. *That they should not drink Wine nor strong Drink, when they went into the Tabernacle of the Congregation; And this was to be a Statute for ever throughout their Generations, that they might put difference between Holy and Unholy, and between Unclean and Clean; and that they might teach the Children of* Israel *all the Statutes which the Lord had spoken unto them by the Hand of* Moses. And there were a great many legal Pollutions which made them unclean; so that whilst under them they were not to Sacrifice, not to eat of the Holy Things, *Levit.* 22. 3, 4, 5. as being a Leper, or having a Running Issue, or touching any thing that is unclean by the Dead, or touching any creeping thing whereby he may be made unclean; but among all those which are particularly and punctually reckoned up, there is no mention of any conjugal Uncleanness, nor were the Priests any where commanded, even by the Jewish Law, which made so many ritual Uncleannesses for peculiar Reasons proper to their gross Conceptions, and their childish State, to abstain from their Wives, or the Acts of Marriage, during the time of exercising their Sacred Function. So that as to the Priest's ministring in the Tabernacle and Temple, by such

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such Turns and Courses, and being absent from their Wives at those Times, as in the Instance of *Zacharias*: This was a meer accidental Thing, by reason of his living in the Hill Country of *Judea*, far from *Jerusalem*, and so leaving his Wife and Family when he came up to minister in his Course, for they were not at all obliged, by any Law, to be from their Wives at that Time, nor to be separated from them during these their Courses of Ministration, which were not appointed till about four hundred Years after *Moses*, when *David*, for greater Order and Convenience, distributed the Priests into so many Classes, that were to attend at the Tabernacle by turns; so that no such Pretence can be alledged of any such Absence or Abstinence before; nor did *David* make any such new Order or Provision, when he setled this new Combination of the Priests. Nor is the Instance of *Zacharias* any more to their purpose, than of a King's Chaplain who lives in the Country, leaving his Wife there during his monthly Attendance at Court; and yet that of the Priests was much shorter, to wit, only seven days. But such things must be pick'd up to make a shew of Scripture to no purpose, but only to assume to themselves the new Name of a *Catholick Scripturist*, which is almost as absurd and ridiculous in their sense, as that of *Roman Catholick*: But every one may Christen his own Child by what Name he pleases, though that does not make him of ever the better Family.

Luke 1. 39.

1 Chron. 24.

But though I have done with my *Jesuit-Catholick Scripturist*; if I may mend the Name by that glorious Addition, yet I must go on with the Argument, as 'tis

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managed by others: And here *Bellarmine* tells us, That *in the Old Testament, Continence from Wives was especially required in those who were drawing nigh to God, or handling any Sacred Matter, as those who were to eat the Paschal Lamb, were to have their Loins girt; whereby was signified that they ought to tame all Carnal Pleasure.* Now of all Arguments, and of all places of Scripture, these Mystical and Allegorical Ones are the most unanswerable; for had he gone on with the Allegory about purging their Houses from Leaven, and made that to signify putting away their Wives at that Time, it would, in my Mind, have done full as well, and the one would have answered the other, and was as much intended by it, as by eating with the Loins girt, the subduing Carnal Pleasure, or abstaining from their Wives, when another plain Reason of that is added, *They were to eat it in haste*, vers. 11. as they came out of *Egypt*. But when a Man's Fancy is set upon Allegorizing, which in English is going a *Wool-gathering*, even the Priest's Breeches which they were commanded to wear when they ministred at the Altar, *Exod.* 28. 42. these shall be made a Symbolical Argument, that Priests now should have no Wives, as they are by the great Cardinal, because, forsooth, *these Breeches were to reach from the Loins to the Thighs.* When his Hand was thus in at Wit and Fancy, he had even as good have undertaken to prove, that the Priests must neces-

Preterea in Veteri Testamenti continentiam ab uxoribus videmus in primis fuisse requisitam in iis qui Deo propinquaturi, vel rem aliquam sanctam tractaturi erant. Nam Exod. 12. præcipitur ut comesturi Agnum Paschalem renes sucs accingerent, quo significabatur—debere eos carnis voluptatem edomare qui Agnum Paschalem comedunt. *Bellarm.* de Cler. l. 1. c. 19.

Item Exod. 28. præcipit Deus ut Aaron & filii ejus cum ingrederentur tabernaculum fœminalibus lineis à renibus usq; ad femora tecti essent quo significarum esse debere Sacerdotes Novi Testamenti aut Virgines esse, aut contracta cum uxoribus fœdera dissolvisse. *Ib.*

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necessarily be without their Wives at that time, because they themselves then wore the Breeches. But let us leave these Allegories, which are, I suppose, to make us more merry than wise in this Matter; though *Bellarmine* produces them very gravely, and brings very grave Authorities for them, which I will not injure so much, as to examine them. Allegories in a Controversy may be spared and let alone, as Women and Children in a War, because there is no strength nor no danger in them.

But there are two plain places, and Matters of Fact produced to prove this: The one is that of *Abimelech*'s refusing to give the Holy Bread to *David* and his Servants, unless they had kept themselves from Women, 1 *Sam.* 21. 4. Now would they prove from hence, that the Priests who are to eat the Holy Bread under the Gospel, namely the *Eucharist*, are therefore to keep themselves from Women? This will not do, though the Shew-bread were a Type of the *Eucharist*; for the Priests themselves, to whom alone and their Families it belonged, according to the Law, to eat this Holy Bread, were not obliged to keep themselves from their Wives in order to it; for they were to eat it, I suppose, every day, their Wives and Children were to eat it with them, and there was no such Command in their Law, that they should contain from their Wives when they ate it; but by this Example refer to this purpose, rather Lay-men, such as *David* and his Young-men were, are to keep themselves from Women upon that occasion than the Priests. But the Truth is, *Abimelech* here, in an extraordinary and unusual Case, when he gave the Holy Bread to those to whom it did

not belong by the Law, would make up this, by requiring a more than ordinary legal Purity; or at least he spoke those words with some such design, *If the young Men have kept themselves at least from Women.* But I dare say, without any the remotest meaning against Priests Marriage, or total abstaining from their Wives. The other is that of the Peoples not coming at their Wives for three days, when they were sanctifying themselves to receive the Law at Mount *Sinai*, Exod. 19. 15. But if this proves any thing, it proves, that the People as well as the Priests are to contain from their Wives, upon extraordinary approaches to God, for here is nothing peculiar to the one more than to the other; and when God shall be pleased to come down in so miraculous, and dreadful, and sensible a manner, as he did at Mount *Sinai*, we ought to meet him with all that purity of Soul and Body which he requires. Under the Law he required them to be free from legal and ritual Pollutions; and therefore washing their Clothes was as much required here, as not coming to their Wives; but under the Gospel nothing is required, when we draw nigh to God, but moral Purity, that is, a right disposition of Mind, a freedom from Sin both in Soul and Body; for that is the only Pollution that defiles a Man under the Gospel, and without that nothing can any more make us unclean before God, than washing with Water can make us clean again, as it did among the *Jews*. The truth is, all that fancy of greater Purity in any such Abstinences, and of Pollution in the Acts of Marriage, is nothing else but rank Judaism; and instead of a true Christian and Moral Purity, 'tis a bringing us back

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back to that which was purely Ritual and Ceremonial, and a setting up the Jewish State and Oeconomy, *which stood only in Meats and Drinks, and divers Washings, and other Carnal Ordinances imposed on them until the time of Reformation*; wherein many such things were required as were to *sanctify as to the purifying of the Flesh*, but as pertaining to the Conscience they signify nothing: but 'tis not a carnal and external, but an inward, and spiritual, and moral Purity, by which God will now *be sanctified in all them that draw nigh unto him*; and the Priests are thus with *David to wash their Hands in Innocency, and so to compass the Altar*; and if with a gross and Jewish, and Unphilosophical Conceit we make any mere bodily Pollution to hinder them, or render it less fit or decent for them to perform the most sacred parts of their Office, we may as well bring in all the Jewish Uncleannesses, of touching a Dead Body, or a creeping thing, or any other Person that is thus unclean, and the like; and I can see no more reason why Priests upon any such score of a fancied Impurity should be kept from marrying, or a lawful use of it by reason of their sacred Function and Office, any more than that upon the same account they should be prohibited to make an Issue, or to take Physick. There is a natural Shame indeed attends those and other Acts of Nature, and therefore she always draws the Curtain of Modesty over them; and there is a Physical Impurity in these and other bodily Evacuations, but none of them do render a Man less fit for the Service of God, or unqualify him for the administration of holy things, nor is there any good ground, that I know of, why the one should do it more than the other; yet all the old Enemies to Priests Marriage have always beat upon this

mistake, and could never get this childish and low Fancy out of their Heads, that there was an Impurity in it that unfitted and unbecame the Sacred Order, and to prevent this they have brought in a real and horrid Impurity into it, by allowing sometimes, as they have scandalously done, or at least by occasioning that Concubinage, and Fornication, and other unlawful and abominable Uncleanness, which their own Authors do all along witness and complain of in their unmarried Clergy; and therefore this mighty pretence and concern for higher Purity, which was as hypocritically boasted of by the first Hereticks as by the late pretended Catholicks, and the forbidding Priests to marry upon that account comes very near, I doubt, to that Doctrine of Devils, of which the Apostle speaks, 1 *Tim.* 4. 3. where he gives these Characters of the Teachers of it, *that they speak Lies in Hypocrisy, and forbid to marry*: Whoever then they are that forbid to marry, and make a false and hypocritical pretence to greater Purity by the doing so, these seem very plainly to be chargable with the Doctrine of Devils: and then *let* the Infallible Church look to it, for I know none are more like to be found guilty of this than they are. I know they would shift off this black Charge and Indictment to the *Marcionites* and *Manichees*, and other early Hereticks; but however it may be meant of those ancient and original Antichrists, yet others are still as liable to it as they were: For they did not forbid Marriage to all, but only to their Elect, so that they did no more condemn it universally than the Papists do; and St. *Paul* speaks not here of Persons, but of Doctrines, and there could hardly be any worse than to disparage Marriage, the wise Ordinance of God to preserve the World,

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World, and his own Primitive and Original Institution in the State of Innocence, than what the Roman Church, and the chief Heads and Teachers of it, the Popes, who prohibited Marriage to the Clergy, have openly published and maintained. *Siricius* the first of them who did this, did it for these Reasons, as appears by his Epistle to the Bishops of * *Africa*, because *they that were in the Flesh*, (i. e. who were married) *could not please God; and to the pure all things are pure, but unto them that are defiled* with Marriage *is nothing pure.* This was making Marriage an Impurity with a witness, and a State of unlawful Carnality, that neither Priest nor Layman could live in it, and be a Christian. I don't know any Heritick who had called himself a Christian, could ever have given a worse Representation of Marriage than this is, and could have put a greater Abuse either upon that, or upon Scripture.

* Siric. Epist. 4. c. 9.

After him Pope *Innocent* gave as bad Reasons in his Decree against Marriage of the Clergy, for when they, says he, *ought to be and are called the Temple, and Vessels, and dwelling of the Holy Ghost, it is unfit for them to serve the Beds of Uncleanness (b); and it is not lawful to admit them to Holy Offices which use carnal Company with their Wives, because it is written, Be ye holy, for I am holy* *, which makes Marriage to be in it self unholy. Afterwards when Pope *Gregory* the Seventh came with more Fury and Violence to establish the Celibacy of Priests, he calls their Marriage by no other name *than Adultery, and Concubinacy, and the inveterate Disease of Fornication in the Clergy (c)*; and then as their Marriages were made

(b) Quùm enim ipsi templum vasa & Sacrarium Spiritus Sancti debeant esse & dici, indignum est eos cubilibus & immunditiis deservire. Distinct. 28. can. 2.

* Distinct. 82. Proposuisti.

(c) Inveteratum morbum fornicationis Clericorum. *Greg.* 7. l. 2. Epist. 30.

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made null and void, as Pope *Innocent* the first had long before decreed them to be, their Wives were called by no other Names than of Whores, and Concubines, and their Children branded with the Infamy of *Bastards*, and it was made even Heresy, the Heresy of the *Nicolaitans*, to defend or believe the lawfulness of Priests Marriage; and if this were not to make it evil in it self, and so to teach the Doctrine of Devils, I know not what is! To make it Heresy, Fornication and Adultery, and a state of Filthiness, Uncleanness, and Carnality, such as in the use of it *renders a Man altogether carnal, and unfit for* Divine Things, as *Bellarmine* does *(d)*, and to make it better and more lawful for a Clergy-man to commit Fornication than to marry, which is the avowed, tho scandalous Doctrine of their greatest Men, even of *Bellarmine* himself *(e)*; and is not only to be fathered upon so little a Man as *Coster (f)*, but is taught by *Pighius*, and Cardinal *Hosius*, who tells us that this, *tho it seems a filthy Doctrine to others, yet to Catholicks it seems most honest (g)*; so that another Cardinal openly pronounced it before the Magistrates of *Strasburgh*, *to be a greater Sin for Priests to be married, than to keep several Whores in their own Houses (h)*. If all this taken together, do not match, or out-do the worst things that ever were or can be said against Marriage, and do not therefore as justly deserve the Character of the Doctrine of Devils, I am very much mistaken.

(d) Qui hominem reddit totum carnalem & ineptum ad divina. Bellarm. de Cler. *l.* 1. *c.* 18.

(e) Est magis malum sic nubere quam fornicari. *Bellarm.* in l. 2. de Monach. c. 34. G. & alibi.

(f) De Celibat. sacerd. c. 17. Prop. 9.

(g) Reprehenditur à Philippo Pighius qui non verè magis quam piè scriptum reliquit, minùs peccare sacerdotem qui ex infirmitate carnis in fornicationem sit prolapsus quam qui Nuptias contraxit. Turpis illi videtur hæc oratio contra Catholicis honestissima. *Hosius* Confess. c. 56.

(h) Quod Sacerdotes mariti fiant gravius esse peccatum quam si plurimas domi meretrices alunt. Cardinalis *Campegius* apud Sleidan. l. 4.

What

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What abominable and even unnatural Impurities have been brought into the Church by the forced Celibacy and forbidden Marriage of the Clergy, to the scandal not only of the Sacred Order, but of Religion in general, has been the loud complaint of their own Authors and Historians, and they who, upon pretence of a greater Purity, have prohibited their Clergy to have Wives, yet have allowed them Concubines at a certain rate; and as knowing the Straits and Necessities they have brought them into, have relieved them with Licenses and Dispensations at a set Price, and as we are told, have made these pay for them that did desire or use them with an *Habeant, & retinent, & non habet Uxorem bene illae Concubinam* as 'tis in the old Edition of [illegible] tho 'tis now changed into [illegible] lous Popes who [illegible] Priest that was [illegible] but built publick [illegible] have had such a [illegible] could pay [illegible] so that one [illegible] a mighty Concern [illegible] that they allow [illegible] they are willing [illegible] that species [illegible] politick and [illegible] Holy Church [illegible] richer, as [illegible] would otherwise [illegible] keep her [illegible] the Civil [illegible]

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Pledges and Securities to them as the Married have done; And therefore an Italian Cardinal * in the Council of *Trent*, where the Marriage of Priests was greatly prest to be granted by many Catholick Princes, wisely told the Council, *this Inconvenience would follow from it, that having House, Wife and Children, they will not depend on the Pope but on their Prince, and their Love to their Children will make them yeild to any prejudice of the Church, and they will seek to make the Benefices hereditary, and so in a short time the Authority of Apostolick See will be confined within* Rome †. So that 'tis this is a good Pillar to maintain the Greatness of the Roman See, and to keep the Clergy in a more strict dependance upon it; and therefore it is observable that the same Man who so strenuously promoted it, did at the same time strive to advance the Papacy to the highest pitch of Glory above any of his Predecessors, and to make it trample upon all other Kingdoms and Empires who were to fall down and worship it; I mean Pope *Hildebrand*.

* Rodolpho Pio di Carpo.

† *History of the Council of Trent, l. 5.*

Our Age has sufficiently taught us, that 'tis not a Love of great Purity, but of great Liberty and Looseness, that causes an aversion to Marriage, as *Augustus* told the *Romans* of old, who had got the same Humour among them, *licentiam libidini ac lasciviæ vestræ exercendæ quæritis.* And *Aventinus* says this upon *Gregory* the Seventh, forbidding Marriage to the Clergy, *Gratissima hæc fuere scortatoribus quibus pro unâ Uxore sexcentas Mulieres inire licet.*

I would no way detract from the honour of Virginity, nor would have others do so from that of Marriage;

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riage; they were both of them States of Innocence and of Paradiſe; Chriſt has conſecrated both, who was born of a Virgin, and yet of a married Woman. I would not have any Contention for Preference between them, for ſure like other States of Life, they are equal and indifferent in themſelves, there is no internal Excellency or Perfection of the one above the other, but the advantages to either of them are only accidental, and depend upon Circumſtances, as they are capable of being improved into ſuch Vertues as tend moſt to the Glory of God and the good of the World, and which of them do moſt ſerve thoſe ends is impoſſible to be determined for all Times and for all Perſons: The Apoſtle ſeems to favour and adviſe the one in a particular caſe of outward Diſtreſs and Perſecution, but he abſolutely commands the other in caſe of inward Burning and Temptation; for the one ſeems to be a ſafer Haven againſt the Storms of the World, and the other againſt thoſe of the Fleſh; but there are a great many more I am afraid periſh by the latter than the former.

Whether it be more vertuous to deſtroy and extinguiſh thoſe Paſſions which God and Nature has put in us, or wiſely to govern and uſe them, was an old Diſpute of the *Stoicks*, and other Philoſophers, and may be very fairly applied to the caſe of Marriage and Virginity; the one ſide ranted bravely againſt the low, and animal, and brutiſh Affections and Inclinations of our Bodies; but the other, thought it unnatural wholly to deſtroy thoſe that were a true part

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of human Nature, and that it was a forgetting we were Men, to set Vertue to such a Romantick height and perfection, which was not proper or suitable to our present State.

Virginity calls it self an Angelical Perfection, and Marriage seems to have more of Flesh and Blood in it: but we cannot attain to the one, nor be without the other whilst we are Men: we must therefore exercise the proper Vertues of our State and Nature, and that is the highest Perfection we are capable of. The Angels are pure Spirits, who are neither capable of Virginity nor of Marriage, and so can never be proposed as Examples of those those things to us, and 'tis a great mistake to think our Saviour meant any such thing, when he said, *That in the Resurrection they neither marry nor are given in Marriage, but are as the Angels of God in Heaven*; Mat. 22. 30. which was only spoke against the *Sadducees*, who ask'd, whose Wife she should be in the Resurrection who had seven Husbands upon Earth?

The greatest Saints in Heaven, at least those that the Scripture speaks of, which is most to be trusted, were married while upon Earth, and this was no hinderance to their utmost Perfection here, nor their highest Happiness hereafter. Virginity is no more an Heavenly or an Angelical State than Marriage; for they neither of them belong to Heaven or to the Angels, but are only Conditions of Life proper to this World; but in the other there is neither Male nor Female, Virgin nor Married, Husband nor Wife, Father nor Child, but

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but all these Worldly States and Relations are dissolved, and a full end is put to all the parts we acted, or the Persons we appeared in on this Scene here below.

As to its being a more pure and a more spiritual State, not drench'd in Bodily Passions, nor annoyed so much with the impure Vapours of what is fleshly and sensual, I have shown what a Whimsy that is, how there is no Impurity of the Body can affect the Mind; nor nothing defile the Soul but what is sinful and unlawful, and that this is the true rule and measure of Moral Purity, and there is no other fancied Uncleanness under the Gospel. That as to the Minds being sullied or annoyed with any such impure Vapours rising up from the Flesh, that is more to be feared in the unmarried, where the Fire of Natural Concupiscence not having vent, it burns and glows the more within; and as a great Man speaks upon this occasion, *Profecto fumus qui non exhalatur, totam domum perpetuò reddit fuliginosam, Secus est si aptato camino erumperet*: The Mind and Thoughts are kept pure by having those fuliginous Steams carried off another way, that would otherwise perpetually smoke and foul it, and when the rising Springs of Passion and Desire, and the most strong and impetuous Inclinations are calmed and quieted by being put into their proper Chanels, the Soul is in a more serene, and composed, and undisturbed Temper, and more fitted for all the Duties and Exercises of Religion. The immoderate and undue admiration of Virginity made

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Marriage to be contemned, and at last to be forbidden to the Clergy, as a State of Life unfit and improper for holy Persons, and therefore I have briefly adjusted the matter between them. At last the vowing of Continence was supposed to be annexed to Holy Orders, and made a New Obligation against Priests Marriage; which will be considered, with the Scriptures they bring for it, in a second Part that will quickly follow this.

ERRATA.

PAge 751. line 21. for *credible*, read *creditable*.
P. 757. l. 2. dele *all*.
P. 768. l. *penult*. for *than*, r. *the*
P. 771. l. 12. add *not*.

LONDON,

Printed by *J. D.* for *Richard Chiswel* at the Rose and Crown in St. *Paul*'s Church-Yard, 1688.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

CONCERNING

The Celibacy of Priests, and Vows of Continence.

PART II.

IMPRIMATUR.

Octob. 23. 1688. Hen. Wharton, *R^mo. in Christo P. ac D. D.* Wilhelmo *Archiep. Cantuar. à Sacris Domest.*

THE Places brought by our Adversaries out of Scripture for their Vows of Continency, are these three;

Luke 1. 34. *How shall this be, seeing I know not a Man?*

Matth. 19. 12. *There be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven's sake.*

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1 Tim. 5. 11, 12. *But the younger Widows refuse; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first Faith.*

From the first of these they thus Argue; If the Blessed Virgin had not been under a Vow of perpetual Continency, she could not have made such a return to the Angel, when he told her, she should conceive and bring forth a Son; nor proposed such a Question as that, *How shall this be, seeing I know not a Man?* For she being then espoused to *Joseph*, might have conceived by him and brought forth a Son hereafter, though she knew not a Man at present, if she had not been under the Obligation of a Vow to the contrary, that had hindered her from knowing a Man for the future. But I suppose the Virgin might make such an Answer very easily and pertinently, without regard to any such Vow; for the Angel speaking to her of this as a Thing not to be done a great while hence, but as what was immediately to come to pass, nothing could be more natural for a Virgin to say, who was told this, than how can this be, seeing I know not a Man? We may as well deduce from those words, if we strain them too hard, an infidelity and disbelief of the Divine Power, or at least a disbelief of that famous Jewish Prophecy of the *Messiah*, which could not well be unknown to *Mary*, that he should be born of a Virgin, as her being under the Obligation of a Vow of Continence: But the plain Design of them is only this, to shew that she was a true Virgin who had not known Man, as she then asserted her self to be to the Angel. But there is no such thing implied, or follows from them, as that she would not, or could not

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not know a Man for the future. There seems plainly to have been no Revelation before this made to the Virgin, of her being the happy Instrument to bring forth our blessed Saviour: Neither had *Joseph* any such thing made known to him before she was found with Child, and an Angel appeared to him, on purpose to satisfy him about it, *Matth.* 1. 20. so that they could not be supposed to have either of them made any such Vow in order to such an End, as the forged and spurious Gospel of St. *James*, the Foundation of this imagined Vow in the Virgin, would have us believe. There is a great deal more Reason to think that both of them afterwards, upon such Heavenly Visions and Revelations made known to them, and out of regard to that great Honour which God had vouchsafed them in making them the Parents of his own Son, might resolve to be so of no other, but to preserve that Womb from any common use, that had been sanctified and set apart to one so great and extraordinary, though I see no necessary ground to make this an Article of Faith. But it seems not a little strange and improbable, that before they knew any thing of this wonderful Dispensation, they should be under such a Vow, which was an unusual, or rather an unlawful Thing among the Jews; and yet resolve to marry, which was not a very likely way to keep it; or that after they were married, both of them (for the one could not then make such a Vow without the other) should, without any knowledg, or any revelation of that great Matter, which is made the Ground and Occasion of this Vow, and which they were no way acquainted with till this coming of the Angel to *Mary*, who was then greatly surprized at it, that they should both enter into a Vow, which must have added extreamly to

posed Guilt of the Virgin in the Opinion of her Husband, when he thought to put her away privily; though there is not then the least intimation of any such thing, which is therefore no small Argument against it. It was necessary that Christ should be born of a Virgin, according to a Divine Prophecy, and tho as a True Man he was to be born of a Woman, yet that he should come into the World in a miraculous and extraordinary way, above that of other Men: and had not this Virgin been espoused, and under the covert of her legal Husband, she had been liable to Death by the Jewish Law; so that it was necessary that she who was the Mother of Christ, should be in those Circumstances that *Mary* was: But there was no necessity, nor no manner of reason that she should be under a Vow of Continence, since every thing might be duly transacted without that.

The Virgin *Mary* did immediately conceive, upon the Angel's Salutation and Message to her, and did know that to be the meaning of his words; and therefore she had reason to make that return to them, *How can this be, seeing I know not a Man?*

From our Saviour's words in St. *Matthew*, Chap. 19. 12. *There be Eunuchs, that have made themselves Eunuchs for the Kingdom of Heaven's sake*; They suppose that this voluntary Eunuchism must necessarily be from a Vow, by which these Eunuchs are brought under this Obligation, that they cannot but contain; and that not from a natural Impossibility, but only from a moral and voluntary one, which must therefore be a Vow. But I suppose, whoever freely and voluntarily abstains from Marriage, upon a good and religious Account, as St. *Paul* seems to advise in the 7*th* Chapter of the First Epistle

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Epistle to the *Corinthians*, namely, that in the time of Distress and Persecution, he may be more loose and free from the Troubles of the World, or may be at more liberty to go up and down and preach the Gospel, and wholly to mind the Business of Religion; whoever does this, though without a Vow, makes himself an Eunuch for the Kingdom of Heaven's sake. *He that standeth stedfast in his Heart*, as the Apostle speaks, *having no Necessity, but hath power over his own Will; and hath so decreed in his Heart, that he will keep his Virgin, doth well*, vers. 37. that is, if he fully purposes and resolves with himself to live unmarried, though without bringing himself under a Vow, which is the mighty thing that makes it an Act of Merit and Supererrogation with our Adversaries: But there was nothing of this Nature among the *Jews*, or Disciples, to whom our Saviour spake these words; and 'tis observable, that he speaks of this as a thing past or present; *There are Eunuchs, that have made themselves Eunuchs for the Kingdom of Heaven's sake*; whereas had it been, there *shall* be Eunuchs which shall make themselves Eunuchs for the Kingdom of Heaven's sake, this would, no doubt, have been improved by our Adversaries, if not into a Prophecy, yet into a more direct pointing at their future Vocation, and would have made the words have looked [illegible] nuchism afterwards, rather than to be [illegible] Time when no such thing was in [illegible] stles, to whom our Saviour made [illegible] nce at all of vowing Continence [illegible] greater Expediency of [illegible] our Saviour had no reason [illegible] any thing of such a Vow.

That this voluntary Eunuchism is not to be understood literally, as it was by *Origen*, is agreed by all, and our Adversaries are so much against it, that they make it an utter incapacitating a Priest from his Office, if not destroying his Character; and since this Eunuchism is to be understood in a Figurative and Metaphorical Sense, I see not why it should be understood in so strict and narrow a meaning, as that whoever abstains from all forbidden and unlawful Pleasures of that nature, out of a Principle of Vertue and Religion, should not upon that account be said to make himself an Eunuch for the Kingdom of Heaven's sake, as well as he that does not marry; for Metaphors are not to be strained so far as to touch in all Points; and tho the Apostles speak only of not marrying, yet our Saviour may as well be supposed to take an occasion from thence to speak of abstaining from unlawful Pleasures, as of making Vows which are full as remote from the Question proposed to him about Marriage.

The third and great place for these Vows of Continency, is that of 1 *Tim.* 5. 11, 12. concerning those Church-Widows, who, because they will marry, the Apostle says, *they have Damnation, as having cast off their first Faith*, i. e. that Vow of Continence, say they, which they made when they were admitted into the Order of those Church-Widows. But how do they prove that that is meant by this *first Faith?* Is Faith ever in Scripture used to signify a Vow? Or, can they prove that any such Vows were made in the Apostles Times, or long after? this we are sure they cannot; And why then should Faith be taken here in such a sense as it is no where else understood in the Scripture? Or, why should we apply that to a supposed Custom,

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which we have no certain grounds for any where else. So that we must first precariously imagine such a Custom, and then bring this place to prove it, and to grant the thing before 'tis proved, or else this place is no manner of proof of it.

Those Church-Widows who being poor and without Friends, *μεμονωμένη*, as the Apostle calls them in the 11th *Verse, left quite alone*; for if they had any Friends, he obliges them to provide and take care of them, and shews that Christians should thus *shew Piety at home, and requite their Parents*, ver. 4. relieve and maintain them out of Gratitude, which he says *is good and acceptable before God*, and what they were bound and obliged to, not only by their Christianity, but by common and natural Duty. *For if any provide not for his own, and especially for those of his own House, he hath* denied the Faith, and is worse *than an Infidel*, ver. 8. These Widows were taken in as Pensioners to be maintained by the Church, and to be kept out of that common Stock of Charity which was raised for these and other Uses; whether they were not to be employed in some proper Offices of the Church, as *Presbyterissæ*, or *Diaconissæ*, which we meet with in Antiquity, and to be serviceable to take care of the Poor, and of Strangers, I shall not enquire; but they were certainly to be maintained wholly by the Church; and the Apostle speaks of this and of nothing else, but *their continuing in Prayers and Supplications Day and Night*, i. e. attending wholly to Religion, and to constant and set times of Devotion, as being taken care of for every thing else. Now the Apostle would have *Timothy* very careful who were taken into this number, and would have none be so *under threescore Years*, ver. 9. because then they were past their Labour, and were not able

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to get a Livelihood for themselves, and so the Church would not be oppressed with too great a number more than it was able to maintain; and this he takes care of, *that the Church be not charged, that it may relieve them that are Widows indeed*, ver. 16. There was no necessity, I suppose, for these old Women to be under any Vow of Continence, but without that, their Age and Circumstances supposed them to continue unmarried, and to have a full purpose of so doing, and wholly to give up themselves to the Service of God, and of the Church. Now the younger Widows who might be better able to keep themselves, or might marry again, and that perhaps to either Jews or Gentiles, which would be very scandalous, or who might be subject to other Temptations, these the Apostle would by no means have admitted into the List or Roll of these Church-Widows, who were a sort of Grave and Godly Matrons that were in no such danger; *But the younger Widows refuse, for when they have began to wax wanton against Christ they will marry, having Condemnation, because they have cast off their first Faith.* Now their waxing wanton against Christ, and so having Condemnation because they have cast off their first Faith, does seem most plainly to mean one of these two things much rather than a Vow of Continency.

1. That by committing some Acts of Wantonness and Lewdness, contrary to their Christianity and the Religion of Christ, they brought themselves under great Guilt and Condemnation, as having cast off their first Faith, *i. e.* their Baptismal Covenant, wherein they renounced all the unlawful Lusts of the Flesh, and so by being guilty of any of those, they cast off and violated their first Faith, wherein they bound and tied themselves to Christ, and so were unfaithful to him

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him, and to their Promise and Covenant in Baptism. Or else,

2. That they might cast off even their Christianity, by marrying either to Jewish or Gentile Husbands, as some of them did, as the Apostle intimates concerning them, when he says, *ver.* 15. *Some are already turned aside after Satan*; that is, Apostatized from Christianity; which may very fairly also be the meaning of *their waxing wanton against Christ*, or growing weary of him, as the words will bear, or at least of that strict and religious course of Life they were engaged in, and so they might be tempted loosely to throw away that and their Religion together, and to marry again to such Husbands as were not Christians. However, if by their first Faith were not meant either their Baptismal Covenant, or their Christianity, which they thus cast off by waxing wanton and marrying again, but only their purpose and engagement of not doing so when they were received as Church-Widows, yet this, tho without a formal Vow, being scandalous, and of no good report, they might be subject to just blame for it, which may be all the meaning of the word κρίμα, which we translate Condemnation.

But suppose that there were such a Vow taken by these Church-Widows, which cannot be proved; and that those who made themselves Eunuchs for the Kingdom of Heaven, did this by vowing Continence; and that the Virgin *Mary* had made such a Vow when she said, *How can this be, seeing I know not a Man?* granting all this, that our Adversaries have been so feebly and weakly proving by no other Arguments but little Surmises and probable Conjectures at the most, yet what is all to a Vow of Continence to be made by all Priests when they enter into Sacred Orders? those Widows and the Virgin

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could not be in that number; nor could those Eunuchs, had they been literally so, have been any more Priests, according to our Adversaries, than the Women; nor does that Metaphorical Eunuchism belong to Priests any more than to any others, from any thing we can gather from our Saviour's words. If particular Persons, who have the Gift of Continency, do think fit to make any Vow and Resolution against Marriage, as *standing stedfast in their own hearts, having no necessity, but having power over their own Will*, and knowing by sufficient Experience of themselves, their freedom from any Danger or Temptation, which we no way argue against, nor do absolutely condemn all Vows, as our Adversaries falsely charge us; yet what is this to the imposing such a Vow upon a whole Order of Men? and making it to be absolutely and in it self annexed to Holy Orders, and obliging all those who enter into them to this perpetual Continence by such a Law as not only forbids them to contract Marriage, but nulls and voids it when contracted? so that the Marriage of Priests hereby becomes, and is accounted by them not only a breach of an Ecclesiastical Law, but a breach and a violation of a Vow, and the use of it no better than Fornication or Adultery; for so it must be, if according to them, the Marriage it self be null and void; which is making a Law in a matter that is not within the compass of Church-Power and Authority, and requiring a Vow of what is impossible to be observed, and the highest violation of a Divine Ordinance by putting asunder those whom God hath joyned together; And yet all this is done by the late Infallible Council of *Trent* *, upon this groundless and mistaken Principle, that all may have the Gift of Continency, and that it is denied by God to none that pray for it,

* Can. de Sacram. Matrim. Sess. 24.

and

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and use other means to obtain it. Which I take to be the main issue by which their Vows of Continence are to be tried, and the chief Hinge on which the Controversy about them does turn and depend: for if this Continence be not a common, but a peculiar Gift, so that all have not Power to attain it, but only those to whom it is peculiarly given by God, then it must be confessed to be unlawful to vow that which is not in our Power to perform; and then it may be lawful to break such a Vow, because it is necessary so to do, and there is an Obligation not to keep it prior and antecedent to the taking of it. Let us therefore carefully examine these two Points according to Scripture.

1. Whether this Gift of Continence may be had by all?

2. Whether such who have not this Gift, may not lawfully marry, notwithstanding any Vow or Church-Law to the contrary?

1. Whether this Gift of Continence may be had by all? Now this is hard, if not impossible to be known any other way than by Revelation; for no Man can judg of the strength and violence of Natural Concupiscence in all others: It is certain there are none of the Race of *Adam* wholly without it; it seems to be the natural Result of our frame and make of Flesh and Blood, and the Irregularities of it are owing to such a General Cause, as takes in all the fallen and degenerate Off-spring of our first fore-Father: The greatest Saints and the greatest Votaries have complained of it; and by the unusual and extraordinary Methods which they used to cure it, have acknowledg'd how strong and powerful the Disease has been upon them; and why else need St. *Benedict* to have roll'd himself very much

often naked upon Thorns, and St. *Francis* in the Snow, if there had not been great occasion for Nature to have been thus cooled and corrected by such Penances as these? This natural inbred Fire may burn stronger and fiercer in some than in others, according to the different Tempers and Complexions of their Bodies; but we can have no certain Gage by which we can judg of those degrees of Heat which it may cause in others, but only what we feel in our selves; neither can we be able to determine for all the rest of Mankind, Whether it be possible to slake or conquer it any other way, than by that lawful and ordinary one of Marriage, which God himself has appointed? He alone who knows our Frame, and whereof we are made, who searches the Heart and the Reins, he can only certainly tell and resolve this; He, who for the good and continuance of the World, put this strong Passion and Inclination in our Nature, can alone know what Bounds he has set to it, and how far it will go, and what Checks and Restraints it is capable of: Our own common Experience, and general Observation of the World, seems to give us pretty good notice and information, how uncapable all Men are of this perpetual Continence; but Scripture has done it so clearly, that it can hardly admit of any Contradiction, were not our Adversaries forced to it for the defence of their otherwise indefensible Cause about Vows of Continence.

All Men, says our blessed Saviour, *cannot receive this saying*, to wit, of not marrying, *save they to whom it is given*; Mat. 19 11. And tho St. *Paul* wished *that all Men were even as he himself*, i. e. unmarried, yet *every Man*, saith he, *hath his proper Gift of God, one after this manner, and another after that*, 1 Cor. 7. 8. and

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and he goes on further confirming this, I say unto the unmarried and Widows, *It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn,* ver. 8, 9. And about Virginity, *If need so require, let them marry,* ver. 36. *Nevertheless, he that standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin, doth well,* ver. 37. Can any thing be plainer for the necessity of Marriage, and the impossibility of Continence in all Persons, than these places are? and does not that Divine Spirit, which thus speaketh in Scripture, better understand Human Nature, and all the Passions and Inclinations belonging to it, than all the Popes or Priests of the Church of *Rome*, who have yet given no great Evidence of this their Doctrine, that 'tis in the power of all that please to contain? but if their own Historians are to be believed, have shamefully confuted it by their own lewd Practices to the contrary. And tho we might suppose it abstractedly considered, to be just possible for any one Person whatever to contain; so that he were not under such a perfect necessity, but that, by the careful use of great and extraordinary means, he might be able to contain: yet considering the general Temper and Inclinations of Mankind, and the State and Condition they are in in this World, it is, *de facto*, impossible that any should be able to keep to this total and perpetual Continence: so that there is, if not a Physical, yet a Moral Impossibility lies against it, and *all cannot receive this saying*, according to our Saviour, and *some cannot contain*, according to St. *Paul*: But what Subtil and Artificial Arts our Adversaries could find out to elude such plain places as these [illegible]

which seem directly contrary to this their Fundamental Principle of Vows of Continence? They have no other places of Scripture to oppose against them, nor nothing to prove that this Gift of Continence may be obtained by all that desire it, but that general Promise, that *whatsoever we ask of God, it shall be given us*; and they might from hence as well pretend, that all may obtain Power to work Miracles, or remove Mountains, or speak with Tongues, or obtain any such extraordinary and miraculous Gift by their Prayers, as this of Continence; for that general Promise they know is to be bounded with some Limitations that will utterly cut off this peculiar Gift of Continence, which God has no where promised to all Men, and at all Times, and which is no way necessary to their particular Salvation, or to the Edification of the Church, or promoting of Religion; for *all those* Ends may be as well attained by the lawful use of Marriage as without it: there may indeed be some special and peculiar occasion for to pray and expect this Gift, when other lawful and usual means fail, as in the case of long Absence, or sickness of either Party, or any other Infirmity which Providence may bring upon those who are married; then God will not be wanting in an extraordinary Assistance, where ordinary and common means do fail, *and will not suffer us to be tempted above what we are able*; which is another place as impertinently brought by them; but 'tis a great Presumption, and a down-right tempting of God, to neglect those means which he appoints, and depend upon an unpromised and an extraordinary Relief, that God is not obliged to afford us, and to run our selves into such Dangers and Temptations as we may easily avoid

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void upon a groundless Belief, that God will endue us with an extraordinary Power to perform that which he no way requires of us.

It must first be proved, that these Vows are agreeable to the Divine Will, and that they are undertaken in pursuance to the Commands of Heaven, or else we have no reason to hope that God will grant us an extraordinary Power and special Grace to perform in them; but such rash and unadvised Snares, whereby we have intangled our selves, will only admonish us more fully of our own Weakness, Folly, and Temerity; and God may justly suffer us to fall, because we presumed too much, either upon our own Strength, or upon his unnecessary and extraordinary Assistance, where he had otherwise provided ordinary means. *Bellarmine* * owns, that a Vow rashly undertaken, is that *Snare* which the Apostle speaks of, 1 *Cor.* 7. 35. which he *would not cast upon* those whom he advises at that Time to continue unmarried; that is, he would not have them so resolve against it, as to run themselves into great Danger and Jeopardy, which they must certainly do, who without sufficient knowledg or trial of themselves, at those early Years of vowing, or of Priesthood, do intangle themselves with such a Vow or Obligation, as 'tis very uncertain whether they are ever able to perform. 'Tis a very difficult thing for any to know, especially at that Time, whether they have this Gift of Continence, and whether they shall always have it hereafter; and therefore to vow it, must be a sad intangling their Consciences, and exposing themselves to manifold **Temptations**. *Bellarmine* says, *A Will to make this Vow, is this Gift of Continence*; as if willing and doing were all one, and a Man had always a Power given him to d[illegible]

* De Monach. l. 2. c. 29.

willingness to this, though it be neither necessary nor commanded. A Man may be very willing, and very glad that he has that he had all his bodily Passions, and Natural Inclinations in such perfect government and subjection, that they might never rise up in his Mind to disturb and disquiet the ease and composure of it; and that he might never have an angry any more than a lustful Motion: But whilst we carry this Body of Flesh and Blood about us, we must not expect to be without the Impressions and motions of it upon our Souls; and we must use all fit Means to prevent their being irregular, and betraying us to what is sinful and unlawful: And there many may find themselves in great danger, and under extream Temptations, without the Remedy of Marriage; and the Scripture allows us that all cannot contain, and commands rather to Marry than to Burn, and requires a Man to have his own Wife to prevent Fornication, when without this there is danger of it; 'tis very unsafe and unlawful to abridg either ones self, or any other, of what may be thus necessary for them: And since 'tis very difficult for any Man to know and be certain whether he shall never be under those Dangers and Temptations, therefore he ought not to bring himself under the obligation of a Vow, nor deprive himself of that liberty whereby it may be always free for him either to Marry, or not to Marry, as he pleases, and as he finds it most safe or most expedient for himself. We have a great many in our Universities and Colledges who live unmarried, and are required to do so in those places, but without any Vow, which is a most grievous and horrible Snare, that none ought to lay upon themselves or others, who consider the weakness and infirmity, or the necessities of Humane Nature, which God, who

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best knows, has sufficiently intimated to us in those places; *All cannot receive this saying, but those to whom it is given: Every Man hath his proper Gift, one after this manner, and another after that,* &c. Let us see how our Adversaries endeavour to avoid the force of those places; which must, by their own confession, ruin their whole Cause, if they prove, as they seem to do, very manifestly and fully, that the Gift of Continence is not to be had or obtained by all, and therefore ought not to be required, either by Law or by Vow.

They tell us then, that this is not the sense and meaning of those places, nor is any such thing to be deduced from a right translation, and a right understanding of them. For as to the first, *That all cannot receive this Saying, but those to whom it is given.* This they tell us is not rightly rendred, for the word *cannot* is not in the Original, but only *do not*; Οὐ πάντες χωροῦσι, Non omnes capiunt, *All do not receive this Saying*; which will make a great alteration in the sense, and will take off the whole force of them against them: for they readily acknowledg that all do not receive that Saying, but they utterly deny that all cannot. Now we say that both the word χωροῦσι does mean and signify *cannot receive*, and that the context and design of our Saviour in those words do plainly and manifestly carry that meaning; χωρεῖν signifies to hold or receive, as a Vessel of such a measure holds so much; as a Bushel or a Sack, or a Bag, will hold so much Corn, or so much Mony: but when any of these are said not to hold or receive so much, the known meaning is, they are incapable of holding or receiving it, or they cannot hold and receive it, and so ὁ χωρῶν should be rendred *non sunt c*

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or else *non capiunt* must be understood in that sense; and it is plain our Saviour did so mean, because he immediately speaks of such as were uncapable, namely of Eunuchs that were so born or made so by Men; and he adds at the latter part of the verse, *He that can receive it, let him receive it*, which necessarily supposes that some cannot; and here the very word δυνάμενος, *he that can*, is put in, so that there can be no cavilling for the want of it.

As to the second place, where St. *Paul* wishes that all were at that time like himself, unmarried, *But every one*, saith he, *hath his proper Gift, one after this manner, another after that*: To this they say, That Continence is indeed the gift of God, but it is attainable by all by the Divine Grace and Assistance; as Faith and Repentance is the gift of God, but all may by the Grace of God attain to them; so no doubt they might to this Continence, if that were as necessary to their Salvation as Faith and Repentance. But why does the Apostle call this a *proper Gift*, if it were common to all? It would be a very good excuse to those who do not believe or repent, if the Scripture, when it advised us to those Duties, had said, *But every one hath his proper Gift, one after this manner, another after that*, as St. *Paul* does here when he advises them not to marry; for that plainly supposes, that Marriage, as well as Continence, is the Gift of God; and that neither of them are given indifferently to all, but are peculiar to some, whom God hath by his Grace and Providence disposed and called to them.

As to the third; *If they cannot contain, let them marry*: Here they cry out again of false translation, and that the word *cannot*, upon which the stress of all lies,

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lies, is put into the Text, and that it ought to be translated only thus, *if they do not contain*; but the word ἐγκρατεύονται, strictly and properly signifying, having power over one self, as the common and known Etymology of it shews; ἔχειν ἐν κράτει, from whence ἐγκρατὴς, and so ἐγκρατεύω; those words ἐὰν δὲ οὐκ ἐγκρατεύονται may, and ought to be rendred with the greatest exactness, *if they have not power over themselves*; or, which is all one, if they cannot contain; and what the Apostle adds in the next words, and the same verse, do fully make out this sense and meaning, if the word ἐγκρατεύονται did not; *for it is better to Marry than to burn*, which shewed that they must either Marry or burn, and therefore that they could not contain.

The last place of giving the Virgin in Marriage, if *need so require*; *nevertheless, he that standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin, doth well.* This, saith *Bellarmin*, may be understood either of a Man's own Virginity, or of some Virgin under his power and disposal, as his Daughter, or one that is betrothed to him; if by Virgin there be meant Virginity, as St. *Hierom*, by *Bellarmine's* Confession, understood it. And the Apostle seems to speak of the Person himself, who is to give his Virgin in Marriage, *that he standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin*, which could hardly be said of a Father, or any one in respect of anothers Virginity; but only what by experience and knowledg of himself, he may determine of his own; if the words be so meant, as

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they seem most fairly to be, though *Bellarmine*, without bringing any Reasons to the contrary, will by no means allow it; then they are very clear and evident, that this Virginal Continence cannot be observed by all, but only by him *who stands fast in his Heart, and hath no necessity*; which shews, that there is sometimes necessity to the contrary, and that every one hath not always power over his own Will; nor can, though he be willing, resolve or vow not to Marry; and though this be not an absolute Necessity, as *Bellarmine* says, but only a conditional one, yet considering the weakness and infirmity of Humane Nature, and the strength and violence of those Passions which dispose it to Marriage, and the many dangers and temptations it may be otherwise exposed to, 'tis such a Necessity as no Man can wisely and safely struggle and contend withal. But if this place be meant of marrying, either a Daughter, or a Virgin betrothed, as most Interpreters understand it, though those words in the 37. v. *Nevertheless, he that standeth stedfast in his Heart*, seem plainly to carry it for the other Sense, and to have nothing of that force in them without it, which the Apostle lays upon them, especially if they are understood of a Daughter, and not of a Virgin betrothed to a Man's self; yet however, let the Virgin be whoever she will, it is plain *that need doth* sometimes *require*, and that there may be *a necessity* for giving her in marriage: But this, says *Bellarmine*, may be some other extrinsecal Necessity, not the Necessity of Marriage, for the want of the gift of Continency; but what Necessity that can be is very hard for him to guess, but it is very easy to see that the Apostle means no other, but such as was necessary

cessary to avoid *Burning*, and *Fornication*, throughout that whole Chapter. The foundation therefore of their perpetual and vowed Continence, to wit, that it is a common Gift attainable by all that desire it, is wholly taken away, and appears to be plainly and expressly contrary to Scripture, which determines, *That all cannot receive this saying*; and *that all cannot contain, but only those to whom it is given*; *and that every one hath his proper gift, one after this manner, and another after that.*

I come now to consider, Whether it be not lawful for those to marry who have not this Gift of Continency, notwithstanding any Vow or Church-Law to the contrary? Against this they bring all those places of Scripture for performing of Vows; *Vow and pay unto the Lord their God*, Psal. 76. 11. *Pay thy Vows unto the most High*, Psal. 50. 14. *When thou vowest a Vow unto God, defer not to pay it: Better is it that thou shouldst not vow, than that thou shouldst vow and not pay*, Eccles. 5. 4, 5. *If a Man vow a Vow unto the Lord, or sware an Oath to bind his Soul with a Bond, he shall not break his Word, he shall do according to all that proceedeth out of his Mouth*, Numb. 30. 2. *When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be Sin in thee. That which is gone out of thy Lips, thou shalt keep and perform, even a free-will Offering according as thou hast vowed unto the Lord thy God, which thou hast promised with thy Mouth*, Deut. 23. 21, 23. And in the New Testament, t[illegible] younger Widows, who, being under a Vow to [illegible] contrary, married, are by St. *Paul* said to have [illegible]

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nation, because they have cast off their first Faith, 1 Tim. 5. 12. So that they exclaim most tragically against those Persons, who in the beginning of the Reformation, married, after they had been in Orders in the Roman Church, and so taken this Vow of Continence upon them, as the most filthy and perjured Persons, and the most shameful Vow-breakers, and Violators of what is the most sacred, and the most binding and obliging that can be. To which we give this plain and short Answer; That though all Vows lawfully made are to be observed, according to those places of Scripture brought by them, yet these Vows of Continence are not lawfully made by those who have not the Gift of Continence, as I have proved all have not; and therefore in such a case they do not oblige, because there is a prior and antecedent Obligation to marry in such Persons who find themselves under great Dangers and Temptations without doing so; and this plainly according to those Rules and Commands of Scripture, *It is better to marry than to burn*; and, *to avoid Fornication, let every Man have his own Wife*; and, *if they cannot contain, let them marry*; and *I will that the younger Widows marry*, tho they were as much under a Vow as those who are said *to have Damnation, because they have cast off their first Faith.* But I have largely considered that place before, which is the only one which they can pretend to bring for marrying after vowing Continence; but how little serviceable it is to any such purpose, I have fully shewed. Indeed there are no such things as Vows to be found in the New Testament; they seem for some particular Reasons to be peculiar to a former more imperfect Dispensation than [illegible]

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der the Goſpel, where there is no inſtance to be found of vowing, or promiſing that to God which we are not otherwiſe obliged to; for that, according to our Adverſaries, is the ſtrict notion of a Vow. That which ſeems to look the faireſt for it, is that of *Ananias* and *Saphira*, who may be ſuppoſed to have devoted all their Eſtate to God; and therefore to have been ſo ſeverely puniſh'd becauſe they ſacrilegiouſly kept back part of what they had ſo vowed; but there appears no proof or evidence of a Vow in that matter: for St. *Peter* tells him, *While it remained it was his own, and after it was ſold it was in his own power*, which it could not have been had it been vowed or devoted; but their horrid Diſſimulation, and *lying to the Holy Ghoſt*, and offering to deceive the Apoſtles, as if they had not been inſpired with it, was a ſufficient Aggravation of their Crime, and juſtifying of their Puniſhment, without any additional breach of a Vow. As to the firſt Chriſtians leaving all that they had, Lands, and Houſes, and Poſſeſſions, this they did without any Vow of Poverty, as our Adverſaries weakly pretend; for this was not a perfectly free and voluntary Act in them, but what was abſolutely neceſſary at that time when they could not hold their Eſtates and their Chriſtianity together; neither was the forſaking their Wives then, any more the effect of a Vow, as 'tis ſometimes made alſo by thoſe who want better Arguments to prove their Vows of Continence, than the forſaking Father and Mother, and all other Relations, which was only a hard Circumſtance that they were unwillingly forced [illegible] and Difficulties; and they [illegible]

to Prison, and being whipped and scourged, to be matter of a Vow, and Counsels of higher Perfection, as well as those other parts of their Sufferings and Persecutions. But however lawful it may be to make Vows under the Gospel in some cases, which I cannot say are universally to be disallowed; as *Peter Martyr* seems to be of Opinion in his excellent Book, *De Votis contra Smithæum*; tho there be no Instances of them to be found in the Gospel, nor no Command about them, for I take them to belong to Natural Religion, and not to be peculiar to the Jewish Oeconomy; and therefore we find *Jacob* and the Patriarchs so often making Vows to God before the Law; yet it is neither lawful to make such rash Vows, as the Priests and others of the Church of *Rome* are supposed to do, of perpetual Continence, neither is it always necessary to observe them; 'tis a case indeed which falls not under a particular Instance or Resolution of Scripture, because there is no Example of any such Vow there to be met with; for I take not the Church-Widows in 1 *Tim.* 5. to be under any such Vow, but if they were, St. *Paul's* Determination is clear for the younger to marry, notwithstanding that; but there are other plain and general Rules, by which it may be certainly and easily determined, as those I mentioned: *It is better to marry than to burn; and if they cannot contain, let them marry; and to avoid Fornication, let every Man have his own Wife.* These plainly declare Marriage to be necessary in such cases, and then no Vow can oblige against it, nor can any Man by a voluntary Tie bind himself to that which is contrary to what God has by an Antecedent Necessity

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ceſſity and Prior Obligation bound him to, nor ought any Man to commit a Sin, or to hazard and endanger himſelf with great Temptations upon the ſcore of any ſuch raſh and unadviſed Vow, which is the Opinion and Determination of St. *Cyprian*, St. *Auſtin*, *Epiphanius*, and other of the Fathers agreeable to thoſe Rules of Scripture, and the Conſequence of right Reaſon drawn from them, as may be ſeen in a late excellent Treatiſe of the Celibacy of the Clergy *. * Pag. 44. 49.

Bellarmine perceiving the plain Diſadvantage of thoſe Scriptural Directions to his Cauſe, and to an Opinion that ſeemed ſo evidently contrary to them, uſes all his Art and Sophiſtry to ſhift them off and evade them, and becauſe he muſt unavoidably meet with them and engage them, he bears up very boldly to them, and does all he can to break the force of them; *Firſt*, ſays he, *I aſſert that in none of thoſe places, thoſe are called to Marriage who are tempted by the Sting of the Fleſh, but only thoſe who live incontinently, ſo as to pollute themſelves with Lewdneſs.* Secondly, *I aſſert, that thoſe who do live incontinently, are not yet called to Marriage by an abſolute Command, but only an eaſy Remedy is ſhown them, and an Haven as it were, into which they may betake themſelves; but yet that it is ſtill free to them to aſpire to greater things.* Thirdly, *I aſſert*, (for 'tis the Confidence of the Aſſertion muſt do the buſineſs, and ſerve inſtead of Reaſon) *That this Counſel, or Permiſſion, or Remedy is not given by the Apoſtle to thoſe who have vowed Continence, but only to thoſe who are looſe and free.* Bell. de Monach. l. 2. c. 30.

I ſhall examine theſe Aſſertions diſtinctly.

Firſt, then, by Burning, he will have meant not the ſtrongeſt Ardors of Natural Concupiſcence, nor the

fierceſt inward Fires of Luſt, nor any the moſt violent and inſuperable Inclinations whatever; but only actual Incontinence and Fornication; and when they are broke out into this, then the Apoſtle's advice takes place, *It is better to marry than to burn*; that is, than to live in Fornication and Incontinence. But muſt a Man then ſtay till he has actually bin guilty of thoſe Sins? and though he feels himſelf under the greateſt Uſtions, is he not obliged by this Advice of the Apoſtle, till they are broke forth into the utmoſt Act of Lewdneſs and Wickedneſs? This would be letting the Fire be unquench'd till it has burnt down the Houſe, and then bringing the Engin to ſtop it: this may hinder indeed its ſpreading further, and may reſtrain any further acts of Sin; but 'tis much better to prevent all: And 'tis that we are obliged to by thoſe words, and which no doubt the Apoſtle intended; and a Chriſtian who knows every ſuch wilful Sin to be damnable, and to put him into an ill ſtate, ought not to run ſo much hazard, nor to venture his Soul upon ſuch great Peril and Jeopardy, when he is ſenſible of the ſtrong and violent Temptations he is daily expoſed to. For though the firſt Motions of Concupiſcence, which are as natural as thoſe of Thirſt and Hunger, may not be ſinful in themſelves, nor can have any guilt in them till the Will is brought ſome way or other to conſent to them; yet when they frequently annoy and diſturb the Mind, and indiſpoſe it for Spiritual and Religious Duties, by having the Imaginations filled with impure Fancies and *Ideas*, and the Brain clouded and overcaſt with the Storms and Vapours riſing from the Fleſh, this is ſo plain an Indication of the Diſeaſe that it ſufficiently

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ciently directs to the proper Cure of it, which is Marriage; and to suppose the Apostle not to prescribe that, when he tells us, *it is better to marry than to burn*, till this is gone so far as to the Commission of some Acts of Fornication or Uncleanness, is to make him, like an unskilful Physician, not to prescribe the Remedy till the Disease is become Mortal, and the Person is destroyed by it, for want of the timely use of that which might have prevented it.

Bellarmine compares Marriage to a Haven, into which, according to him, tho a Man be tost never so much with the storms of Lust, and be in never such great danger of being cast away by them, yet he is not bound to betake himself, till he is actually Shipwrack'd: Which how far it is from the Apostle's Mind and Advice given in those words, I may leave any Man to judg, who has not too light thoughts of Fornication, and too hard ones of Marriage. But now if a Person, under this Vow of Continence, shall yet burn in *Bellarmine*'s Sense, *i. e.* shall be actually guilty of Incontinence and Fornication, is it not then better for him to marry, than thus to burn? And does not the Apostle's Direction then reach him, and oblige him to marry, rather than thus to burn, notwithstanding his Vow? If this were allowed to be the meaning of the word, then sure he must be acquitted of his Vow, and it must be owned to be better for him to marry than to burn; for burning in this sense, that is, by actual Incontinence and Fornication, is, I hope, as much against his Vow, and as great an evil as marrying. No, this great Man will by no means allow that; for tho he cannot but own it to be against the Vow, yet not

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so high a degree, nor so much Evil in it self as Marriage.

This he positively avers: and tho *both of these be evil, both to marry and to burn*, i. e. to fornicate, *yet he declares it to be a worse evil to marry, however their Adversaries exclaim against it, especially to one that has made a solemn Vow* *; *for the Person which is guilty of Burning, as it signifies Fornication, sins only against Temperance, and against the Vow; but she who marries* †, (or he either, I suppose, for there can be no difference in the Sex, to make any alteration in the Case) *after a solemn Vow*, (which though it be not made by the Priests, yet is by the Monks as well as the Nuns) *sins both against Temperance, and a Vow, and also against Marriage it self; when under the name of Marriage she covers a perpetual Sacrilege.* This distinction of a solemn and simple Vow, which is common amongst them, depends only upon some outward Forms and Solemnities in making it, but signifies nothing to the intrinsecal Obligation of it, no more than the taking an Oath publickly before a Court, adds any thing more to the binding power and force of it, than if it were done privately. But *Bellarmine* goes on, and roundly pronounces, *That if one marry after a simple Vow, though the Marriage be true*, (which they deny after a solemn Vow) *yet she sinneth more in some sort than if she fornicateth, because she renders her self unable to keep her Vow, which she who*

* Nam utrumque est malum, & nubere, & uri: imò pejus est nubere, quicquid reclament Adversarii, præsertim ei, quæ habet votum solenne. *Bellarm.* de Monach. l. 2. c. 30.

† Nam qui uritur—peccat solùm contra temperantiam & votum, si fornicationem significat, quæ vero nubit post solenne votum, peccat contra temperantiam, contra votum, & contra ipsum conjugium, cum sub nomine conjugii tegat perpetuum sacrilegium. *Ibid.*

Quæ autem nubit post votum simplex, illa verum matrimonium contrahit, tamen aliquo modo magis peccat quam quæ fornicatur, quia reddit se impotentem ad servandum votum quod non facit, quæ fornicatur. *Ibid.*

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who fornicateth doth not. Which is so scandalous an Assertion, and such a preferring one of the greatest moral Evils that God has forbidden, to marriage which is God's own Ordinance and Institution; that I bring it here not to confute it, (which it needs not among any that have a sense of Religion) but to shame it, and to spread confusion upon such Persons, and such a Cause, that are driven to say this, to defend it.

This *Bellarmine* was forced to, to maintain his Third Assertion, to wit, That those Rules and Directions of the Apostle, *It is better to marry than to burn; and if they cannot contain, let them marry,* do not belong to those who are under a Vow, but only to those who are free and loose from it. But where does the Apostle make any such Exception? Are not those Rules given generally to all, without a particular limitation to any? And does not the very Reason of them take in all Persons whatsoever, so that whoever burns, it is better for them to marry than to do so; and whoever *cannot contain, let them marry?*

Ay but this after all *is but a Permission,* says he, *not a Command; there is no Command to marry in all those places, for the form of speaking is not imperative;* for the Apostle does not use that Mood in his words; and he gives a Reason, which shows he is not making a Law, for *it is better to marry than to burn.* Here our great Man plays the Grammatica-ster as bad as he did the Divine before, for sure there

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there may be a Command given without an Imperative Mood, as in what is very much to our present purpose, *I will that the younger marry* * ; and a Command, I hope, is not spoil'd, but enforced, by having a Reason given of it: And yet to please him, the Apostle has put it in the Imperative Mood; *Nevertheless, to avoid Fornication, let every Man have his own Wife.* And if these be not such Rules as amount to a Command in such and such Cases; to wit, that if Persons cannot contain, they should marry; then there is no Command in Scripture against burning in *Bellarmine*'s Sense, or to avoid Fornication, or not to run our selves into danger and temptation. For my part, I cannot but think this to be sufficient to oblige a Man to make use of a lawful means to secure himself against what may put him into so great peril and hazard of his Salvation: And were I a Priest of the Church of *Rome*, and found my self under those Burnings that disturbed both Body and Mind, I would not in the least doubt to marry, notwithstanding any supposed Vow, or any Law of the Church to the contrary, but rather think my self obliged to do so, than to tempt God, and endanger my Soul by nourishing an inward Fire, whose sooty Flame sullied a Man's Thoughts, and fouled his Imagination, till it was stifled, and when it unduly broke forth, which it was ready to do upon every occasion, would be infinitely mischievous and destructive, both to my self and others: and therefore though it be one of the greatest Charges and Imputations brought by our Adversaries against some of

* Volo juniores nubere. Vulg. Lat.

Ἰδίαν γυναῖκα ἐχέτω

of the first Reformers, that they married after they had been in Popish Orders, and took to themselves Wives upon their forsaking that Church; which their Enemies aggravate to the highest degree of Wickedness; and some of their Friends excuse by no softer a word than those of a blamable Imprudence. Yet I think they are capable of so full a Vindication, that they may not deserve in the least to be either censured or condemned for so doing: for though the light breach of a Vow be justly accounted a very great Fault, and that which is to free and excuse from it, is a confession and acknowledgment of a great Weakness, which has something of Shame, though nothing of Sin joined with it; so that the ignominious Character of Lustful and Vow-breaker is put together, and clapt as a Mark of the greatest Infamy upon them; though one saying of Scripture does wholly wipe it out, *Marriage is honourable, and the Bed undefiled*; and what follows, does stigmatize generally those who bring it, *but Whoremongers and Adulterers God will judg*, yet to clear those worthy and good Men, and to be just to the Church of *Rome*, which needs not to have a greater Load laid upon it than it deserves; I must own that it does not impose any such Vow of Continence upon its Priests or Clergy; nor is there any such thing made by them, or required of them in their Ordination, or at any other time, as this Vow of perpetual Continence.

But why then do we charge them with this? and why

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why do we so grosly misrepresent them in this Point?

I answer, That they misrepresent themselves, and endeavour all they can to prove there is a Vow where there is really none, and so to make their Church more Tyrannical, and themselves worse than they really are; and here we are willing to come in and vindicate them even against themselves.

There is no such Vow mentioned or expressed in their Ritual or Ordinal, nor is any such thing put to the Clergy, or made by them in any of their Forms of Ordination; but they would have an *Implied* and *Interpretative* Vow then made, and they would some of them suppose this to be annexed to Orders even by Divine Right, so that it is always inseparable from them: But then how could a Bishop, or a Priest, or a Deacon have been ever the Husband of one Wife, even in the Apostles time, as St. *Paul* supposes them to be beyond all Contradiction? The more moderate therefore amongst them will have it annexed only by an Ecclesiastical Law. But how a Vow can be annexed to Orders, without the Person's making such a Vow who is ordained, I cannot understand? For a Vow is a free and voluntary Act of him that voweth; so that were the matter of it never so necessary and obliging, yet it is not bound upon us by a Vow, till we our selves do freely and voluntarily make it; there may be other Obligations arising from the nature of the thing, or the Command of a Superior; but for the Obligation of a Vow or a Promise (for a Vow is but a Promise to God)

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God) that none can bring upon us but our selves; so that were a Priest obliged to this perpetual Continence by never so many Laws, either of God or Man, yet he were not obliged to it by the additional force of a Vow, till he had by his own Act freely made it; for I think it is as plain a Contradiction, to say a Man vows what he does not vow, as to will what he does not will, or to say what he does not say; so that this Interpretative and implied Vow will at last come to no Vow at all. The Writers of the Church of *Rome*, as in most other cases, they are forced to soften their Doctrines by palliating Abatements and Extenuations, so in this they over-rigorously strain and press it on the other side, and make it a great deal harder than it in truth is, or ought to be; so that they can both condense and rarify them as they see fit, and shrink or stretch them as is most convenient for their purpose. It had been very easy for the Church of *Rome* to have put in an express Vow of Continence into their Offices of Ordination, and to have obliged all the four Superior Orders to have actually made them, had not the Scandal and Novelty of it hindred them from so doing, or had they not believed it impossible to have found out a sufficient number who would have been ordained upon such hard terms; for with how much Struggle and Opposition this Tyrannical and Unreasonable Law gained upon the Western Clergy in all places is very well known, but falls not under my present Province to relate; for I doubt not but to this day a great many of the best of the Roman Clergy are secretly married, as the *Bavarian* Embassador gave it in to the Council of *Trent* for the Clergy of his

Time and Country; and what the worſt of them do has been in all Ages very well known, and very loudly complained of: for after all, there is no ſuch thing as a Vow to reſtrain the Romiſh Clergy, meerly as ſuch, from marrying, without entring into Monaſtick Vows, and 'tis only an Eccleſiaſtical Law, at moſt, not of the whole Church, but only of their own, that forbids and prohibits this; and I can by no means allow the Univerſal Church, much leſs a particular one, as that of *Rome*, to have a ſufficient Power to make any ſuch Law contrary to the natural Freedom and Liberty which God has left all Men in, much more contrary to that neceſſity which he may put upon ſome Men who *cannot contain*, nor *are able to receive that ſaying*, and in a word, ſuch a Power as is not for *Edification*, but for *Deſtruction*, which is a ſtanding limit and boundary to all Eccleſiaſtical Power, that it muſt never exceed or tranſgreſs. But I deſign not here to meddle with that Subject, tho it lie ſomething in my way, becauſe it would lead me a great deal further than I am to go at this time; nor had it been at all neceſſary to conſider and examine their Pretences from Scripture for their Vows of Continence, had they no otherwiſe impoſed them upon their Monks, and Nuns, and Regulars, than they do upon the Clergy, who I think do neither make them, nor are required to do ſo by any Conſtitution even in the Church of *Rome* it ſelf; and therefore I hope I ſhall be the more eaſily pardon'd for laying open the true faults of the Church of *Rome*, when they ſee I am ſo willing to excuſe and vindicate her in a matter wherein I think ſhe is over-charged, and that I

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am so far from any Misrepresentation of her, which they sometimes are pleased to charge us with, that I have taken all the care I can she should not misrepresent her self by a pretended Vow of Continence, which she no where obliges her Clergy to make, and which they themselves, one would guess, do not think they are under any very great Obligation to observe, either by an Implied and Interpretative Vow, or by any Law of their Church, which are both equally null and void in themselves.

THE END.

ERRATA.

PAge 779. line 21. for *impropable*, read *improbable.*
P. 798. l. 28. f. *for*, r. *against.*

LONDON,
Printed by *J. D.* for *Richard Chiswel* at the Rose and [illegible]
in St. *Paul's* Church-Yard, 1688.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

CONCERNING

The Visibility of the Church.

[By Samuel Rob[illegible]

IMPRIMATUR.

Nov. 23. 1688. *Guil. Needham.*

IN that part of the Controversy which *we* have with those of the Church of *Rome*, under this Head of the *Visibility of the Church*, it is absolutely necessary to state the Case with all clearness imaginable; because by doing this, it will on the one side appear, that those *Texts* which are cited by the *Romanists*, have no other Concern than with the *Church Militant* here on Earth, generally considered: And on the other side, that those of the Learned *Protestants* that have defended the *Invisibility* of the Church, have mainly refug'd themselves under the Notion of the *Church Universal*. For this is certain, if this be the Definition of the [illegible] is *Cœtus Fidelium*, or, *the Co[illegible]* is, the Company of all those [illegible] of their Eternal Happiness [illegible]

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that are now in the way toward that Happineſs; as alſo of thoſe who to the End of the World ſhall be ever-call'd to the obtainment of it; if, I ſay, we take all this in, as neceſſary to the Definition of the *Church*, then, all the Proofs of Scripture that are brought to argue the diffuſiveneſs, and moſt glorious Figure the *Church* hath made in this World, are impertinent to the purpoſe, as to its *Viſibility*; becauſe, as to that part of it which is in Heaven, and as to that part of it which is not yet in being, only in the Eternal Purpoſe of God, it muſt ſtill be to *Us* inviſible; neither can it poſſibly be ſuppos'd (under this Notion) as one common Society united under any one mortal Man as its *vicarious* and ſubſtituted Head, or indeed under any other Government than that which the Bleſſed *Jeſus*, the Lord of all, univerſally maintains.

Again, if the Notion of the *Church* were to be limited (as ſome have done) to thoſe only who from Eternity were Elect and Predeſtinate, and in Time are effectually call'd by the Spirit of God, and inwardly endu'd with thoſe Graces and Vertues that are neceſſary to qualify for everlaſting Happineſs; then alſo, there is no poſſible Proof can be alledg'd to make the *Church* (thus conſider'd) in any Age *Viſible*; becauſe God only knows the Hearts, and tries the Spirits: Theſe Graces are inward, and however they may and will (according to the Notion ſuch have) unavoidably exert themſelves in moſt excellent Fruits of a good Life; yet they are ſuch as may be ſo counterfeited by the Hypocrite, that they cannot be always diſtinguiſh'd, but by the All-ſeeing Eye that diſcerns into the very Root and Principle of all. So that, under either of theſe Notions, the *Church* is *inviſible*, nor can it poſſibly be otherwiſe. And thus conſider'd

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consider'd (as some have rightly observ'd) the *Church* is the Subject of our Faith, and not our Sight; to which therefore they have apply'd that Article in the Apostles Creed, *I believe the Holy Catholick Church*; that is, tho I cannot possibly see it as it is *Catholick* and Universal, yet I believe it.

There is no Question, but as to the Notion of the *Church* in general, it is, (as *Bellarmine* himself expresseth it, deriving it from the word Ἐκκλησία, *Cœtus Vocatorum*) the whole Company of the Faithful, or those that are *called* to the knowledg, and belief, and profession of the Truth: But then, as I have said, 'tis as certain, that the *Church*, thus consider'd, is *invisible*. For tho the Persons, who in their Turns upon the Stage of this World, have or do embrace the Truth, who are baptiz'd into, and live in the profession of it, tho these may be actually seen, and known, and convers'd with, and link'd into one common and *visible* Society; yet, take the *Church* in its *aggregate Sense*, as the whole Company of those that have, or do, or shall thus profess, as so it must needs be *invisible*, unless to that Eye only that can see all things, *uno actu & intuitu*, by one act and view.

Bell. de Eccl. Milit. lib. 3. cap. 1.

That therefore in which this part of the Controversy is concern'd, is the *Church* indeed; but it is that part of the *Church* only, which we express by the *Church Militant*. And it is the *Cardinal*'s own Title, when he enters upon this Dispute; *De Ecclesiâ Militante*; that is, that part of the Church that is conversant in this World, that have embrac'd the Faith of the Gospel, that have taken up the Profession of it, and do maintain this Profession in the use of the Holy Rites and Sacraments which Christ hath instituted and commanded to be observ'd. And here one

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think, that the Question between us should be, Whether the Visibility of the Church, as thus consider'd, is not so firmly assur'd to us in the Holy Scriptures, as that there neither hath been, nor ever will be any one part of Time or Age, wherein there shall not be a *visible* Society of Men professing the True Faith, and maintaining the True Religion in Doctrine and Worship, as it hath been taught and establish'd by Christ and his Apostles; or, whether it is possible for the *Church*, in any the least space of Time, from its first rise and beginning, to the end and consummation of the World, wholly and entirely to fail? But this is not the Question; tho the *Papists* would sometimes in their Arguings seem to make it so: And some *Protestants* (at least as to any publick or visible profession of the Truth) have seem'd to own and maintain that there hath been, or may be such an entire *defection* in the *Church*, as that it may have even universally fallen off as to some of the very Fundamentals in Christianity.

As to this, taking the Question in its due latitude, there is *really* no Controversy betwixt the Church of *Rome* and *Us*. For as the *Romanists* will not content themselves with some little reserv'd number of Men professing the Truth, that that should go under the stile or Notion of the *Church*; so the *Protestants* on the other side, however some in the warmth of Dispute, or the *bias* of Contradiction may have given themselves too great a liberty in asserting the *Defectibility* of the *Church*; yet in their sober Reasonings, there are none possibly of the Writers, nor indeed of the whole Reform'd Communion, that rightly understand *what they say, or whereof they affirm*, but do so securely depend upon the Truth and Faithfulness

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ness of Christ's blessed Promises to his Church, as to assure themselves, that there always were, and always will be a *visible* part of Mankind that shall profess his Truth. *Visible* (I say) not perhaps in any glorious Splendor, or with external Pomp or Observation; Christ himself never design'd to make that an inseparable Note of his *Church*, as appears when he tells us, that *the Kingdom of God comes not with Observation:* But *visible* so, as that it may be apparently discern'd by those that will not shut their Eyes, even by such as (if I may so express it) are themselves *without*, and much more by those who are of the same Faith and Communion. This indeed, those places in the Scripture give us just ground to hope and believe, that tell us, that upon that Confession St. *Peter* had made, *Christ would build his Church, and the Gates of Hell should not prevail against it*; that he *would be with them to the End of the World.* And that, *where two or three are gathered together in his Name, he will be in midst of them.* It is so small a number as two or three will make a *gathering together*, and that smallest Collection of Men, is Christ ready to own as his Church, by *being in the midst of them.* The Church is therefore call'd *the Pillar and Ground of Truth*, and the Apostle tells us, *the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his.*

Luke xvii. 20.

Matth. xvi. 18.

Mat. xxviii. 20.

Mat. xviii. 20.

1 Tim. iii. 15.

2 Tim. ii. 19.

Herein, I say, we may be suppos'd to agree with our Adversaries, that the *Church*, generally speaking, neither ever did, nor ever will, as to the Fundamentals of Christianity, totally and entirely fail, but in one part of the World or other, will in every Age maintain even its Visibility to the End and Consummation of all things. When the *Arrian* Heresy had so far prevail'd that it became proverbial, *Athanasius contra Mundum*

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Mundum, & Mundus contra Athanasium: Athanasius *against the World, and the World against* Athanasius: it is true, so far as that Heresy prevail'd, there was an absolute Defection in some of the Essentials of a Christian Church, and that Defection was of vast Extent, and look'd something like Universal, when they had gain'd over to themselves the Secular Power to encourage and cover them: But yet, even then all Church-Histories agree in considerable numbers of *Bishops*, and *Fathers*, and their *Churches*, who were contemporary with *Athanasius*, and maintain'd the Orthodox Faith with all clearness and stedfastness against all the Subtilty or Cruelty of their Enemies. So I may add as to the Church of *Rome*, it is not to be deny'd but the *very Fundamentals* of Christianity, as they are summ'd up in that which we call the *Apostles* and the *Nicene* Creed, they are still kept up and profest, and have always so been, tho miserably blended with many impious and impure, both Doctrines and Usages, which for some hundreds of Years have been creeping in, and are now in their full height, being of that Quality, that tho they do not *directly* and *immediately* cut them off from all Title to a Christian Church, yet *ex consequenti*, *mediately* and by *necessary Consequence* they seem to strike at and overthrow the Foundation of Faith, and that so far that it absolutely binds and obliges all Persons that know and are aware of it, upon pain of Damnation, to separate from her, in such *Faith* and such *Practices*. Such, for instance, as their Doctrines of *Merits*, *Transubstantiation*, *Sacrifice of the Mass*, *praying to Saints and Angels*, *the worshipping of Images*, the *Obscurity of the Scriptures*, *Purgatory*, with some others. And yet, even as to this part of that Church's Apostacy, were

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it not something foreign to the design of these Papers, it might be fairly enough made out, that in all Ages, by the Confession of their own several *Writers* and *Historians*, there have still appear'd, sometimes whole Communities of People, and other times particular Persons of fam'd Learning, remarkable Piety, and strong Interest in the World, who have either noted and complain'd of, or openly oppos'd and resisted, at least dissented and kept themselves free from the Errors, Corruptions, and Superstitions, as they sprung and grew up in the Times wherein they liv'd.

This therefore is not the Question really betwixt the Church of *Rome* and *Us*, Whether the *Church* may in any Age so entirely fail as to become no where *visible*? But that which is plainly in dispute, and that which our Adversaries would pretend under this Head of the *Visibility of the Church* to prove from the *many Texts of Scripture* which they alledge, is this, *viz.* That it is necessary, from the Prophecies in the Old Testament, and the Promises that Christ and his Apostles have left with us in the New Testament, that the Church should in all Ages appear in its just Splendor, Diffusiveness, Succession, and regulated Form, in the Visible Profession of its Faith, and uniform use of its Sacraments, under its stated Governors and Pastors, subordinate to one Monarch or Head of the Church thus constituted. And that the Church of *Rome* hath throughout all Ages appeared thus *visible*, and was *that Church* thus pointed out by Prophecies of old, secured by infallible Promises, and could *digito monstrari*, be always shown and view'd in its Succession, in its Numbers, and in its Visible Head, and Monarch under Christ, whose Vicar he is,

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is, *viz.* the Pope or Bishop of *Rome*: That this, and no other, is the State of the Question, may be made out from all or most of the *Romish* Writers, both from the Definitions they give of *their* Church, the drift of their Arguments, and the scorn they generally throw upon the *Reform'd* Church, charging it with Novelty, tenderness of Number, weakness of Interest, and want of Succession. I shall pitch upon *Bellarmine*, and observe it from the Definition he gives us of the *Church* when he is setting himself to argue its *Visibility* from Scriptures, Reason, and the Fathers. His Definition is this, * *It is a Company of Men knit together in the Profession of the same Faith, the Communion of the same Sacraments, and under the Government of lawful Pastors, especially of that one Vicar of Christ upon the Earth, the Bishop of* Rome.

* Nostra autem sententia est, Ecclesiam unam tantum esse & non duas, & illam unam & veram, esse cœtum hominum ejusdem Christianæ Fidei Professione, & eorundem Sacramentorum Communione colligatum, sub regimine legitimorum Pastorum, ac præcipuè Unius Christi in terris Vicarii Romani Pontificis. *Bel. de Eccles. Milit. lib. 3. cap. 2.*

This is his Definition, and this we are to suppose he sticks to in all the Proofs that himself, or indeed after him the *Catholick Scriptwrist*, and the Author of the *Touch-stone of the Reformed Gospel* do alledg to justify it. So that he and they make the Church of *Rome*, as comprehended in its numerous Communion, and as govern'd under its splendid and glorious Head and Monarch, the *Bishop of Rome*, to be *the One and True Church*, and wholly the Subject of those *Texts* which they cite, either from the Prophets of Old, or from the New Testament. In considering of which, it will not be amiss to shew,

I. That

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I. That it is not in the ſtile or uſual manner of deſcribing the Church, eſpecially in the Books of the New Teſtament, to inſiſt much upon the Numbers, or the outward Pomp and Splendor of the Church, but rather to the contrary.

II. That none of thoſe places of Scripture which either the *Cardinal*, or the *Touch-ſtone of the Reformed Goſpel*, or the *Catholick Scripturiſt* have cited, do prove any thing of the *Viſibility of the Church*, as ſuppos'd (in *Bellarmine*'s Definition) under the Government of *one Viſible Head, Chriſt's Vicar upon Earth, the Biſhop of* Rome.

I. The firſt I ſhall touch at but briefly, *viz.* That it is not in the ſtile or uſual manner of the Scriptures, eſpecially of the Books of the New Teſtament, in deſcribing the Church, to inſiſt much upon the Numbers, or outward Pomp and Splendor of the Church, but rather to the contrary. I confeſs, many of the Prophecies in the Old Teſtament, and thoſe particularly which the *Catholick Scripturiſt* hath muſtered up in ſuch plenty, do ſpeak of Glorious Things that ſhould in time befal the Church; but theſe (as ſhall be ſhewn in their proper place) are generally to be underſtood of the vaſt diffuſiveneſs of the Goſpel, that it ſhould run through all Nations, ſhould ſhine into the darkeſt and moſt diſtant Corners of the World; or elſe they reſpect the Spiritual, and not the Carnal or Temporal Eſtate of the Church; or elſe they are reſtrain'd, ſome of them, meerly to the recovery of the [illegible] from its Captivity, toward whom ſuch [illegible]

Cath. Script. 3 Point.

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pressions were proper and accommodate to their Oeconomy; or, in a word, may point at the last upshot and consummation of the Church. Otherwise, in almost all the Passages that concern the *Church* in the Books of the New Testament, she is generally describ'd in another kind of stile. Our Saviour calls them
Luke xii. 32. by the name of *a little Flock*. He discourseth them continually under the supposal of Persecution and Poverty, great hardships of Life, perfect scorn and contempt in this World, *&c.* He never so much as hints to St. *Peter* the Grandure of his Successor, the Riches of his See, the Extent of his Dominion, his Supremacy over Kings and Emperors, or the uncontroulable Interest he should have with so many States and Principalities in the World. But when the Apostles were contesting a little Superiority amongst themselves, he checks the Dispute as fond, and forreign to their Character; he reproaches them for affecting what might become only the Heathen Potentates and Great Ones in the World, who were then making Power and Extent of Government their main Design and Endeavour. *He*
Luke xxii. 24, 25, 26. *said unto them, The Kings of the Gentiles exercise Lordship over them——But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.* Nay, the Apostle St. *Paul* speaks of himself, and those who in common with him, bore the mighty Character of *Apostles*, and *first Publishers* of the Gospel, that they are *made as the Filth of the World, and the Off-scouring of all Things unto this Day.* We are told indeed of the falling away of the Church in a great part of it, and
1 Cor. iv. 13. that part of the *Apostacy* is, I confess, set forth to us in some splendor, when *the Man of Sin shall be revealed,*

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vealed, the Son of Perdition, who oppoſeth and exalteth himſelf above all that is called God, *and is worſhipped:* So *that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God.* This Text of Scripture (if they pleaſe to accept of it) we heartily allow them for the proof of *their Church* and its *Viſibility* for many Ages. 2 Theſſ. ii. 3, 4.

But to proceed; We find in the Book of the *Revelation of St. John*, a Book wherein the *Romaniſts* themſelves will acknowledg that ſome great Revolutions of the Church are determinately ſet down; there the Church is repreſented under the Character of a *Woman flying into the Wilderneſs*, fed and maintain'd there by the meer Providence of God. It is true, ſhe is deſcrib'd in terms that proclaim her great and illuſtrious enough; *ſhe is clothed with the Sun*, ſhe hath *the Moon under her Feet*, and *upon her Head a Crown of twelve Stars*. But all this points plainly at her Spiritual State: and as ſhe is ſuppos'd to be elevated above this World and all *ſublunary* Things: Whereas the Apoſtatiz'd part of Mankind, ſet up in oppoſition to the True Church, is deſcribed under the Character of a *Woman* too, but in a very gaudy Dreſs: She is *array'd in Purple and Scarlet-colour, and deck'd with Gold and precious Stones and Pearls, with a golden Cup in her Hand*, &c. All which intimates to us the Secular Grandeur by which that *Apoſtatiz'd* Party that were in direct oppoſition to the *True Church*, ſhould make themſelves ſo notorious and remarkable. Revel. xii. 6. Ibid. v. i. Rev. xvii. 4.

And ſo all along throughout the whole Book, we may obſerve the *True Church*, (unleſs in her laſt Conſummation, when ſhe appears adorn'd as becomes the

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own'd and acknowledg'd Bride of the Holy *Jesus)* her Circumstances are generally represented as very low and discourag'd, trampled on, and triumphed over, prophesying in Sackcloth, made merry upon amongst her successful Enemies, bearing still the afflictive and tragical Part throughout every Scene: A thing which those of the Church of *Rome* themselves seem so convinc'd of, that some of their Writers, in the Descriptions they make of that *Antichrist* whom they have feign'd and imagin'd, tell us, That *in the Reign of Antichrist, the external State of the Roman Church, and publick intercourse of the Faithful with the same, shall cease, and that there shall be only a Communion in Heart with it, and Practice in Secret*; so the *Rhemists* confess. And *Suarez* declares, *Diebus Antichristi, omnem cultum Divinum cessaturum*; That *in the Days of Antichrist, all Divine Worship should cease.* Here one might by the way, put in a remembring Question, *viz.* Where then will our Adversaries place the *Visibility of the Church?* But,

Vid. Rhem. Annot. in 2 Thess. ii. Sect. 10.

Vid. Suarez. Tom. 2. Qu. 59. Art. 6. Sect. 6.

II. Come we to consider that none of those places of Scripture, which either the *Cardinal*, or the *Touchstone of the Reformed Gospel*, or the *Catholick Scripturist* have cited, do prove any thing of the *Visibility* of the Church as defin'd by *Bellarmine, viz.* a *company of Men——knit together under the Government of Christ's Vicar on Earth, the Bishop of* Rome.

And here, before I set my self to examine the Scriptures by which the *Cardinal* pretends to confirm or illustrate this Argument, I must beg the Reader's pardon, that I so much as mention most of them, because they

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they are so very impertinent to the purpose for which he quoteth them, that were not his Writings everywhere in the hands of the Learned, it would seem impossible to persuade those that could not consult them, that ever so great a Disputant as *Bellarmine*, on so publick a Stage of Learning, wherein his Writings, both in his own and future Ages must be conversant, should so extravagantly trifle, in first pretending so solemnly to the Scriptures, and then pitching upon such Passages, that one would think a Man in jest while he is propounding them.

He tells us, first, he can prove it from all those Scriptures where the *Church* is so much as named. For (saith he) where-ever we meet with the Name of *Church*, there a *Visible Congregation* must always be understood; upon this he quotes *Numb.* xx. 4. *Why have ye brought up* Ecclesiam Domini, *the Congregation of the Lord into this Wilderness?* Here (saith the *Cardinal* gravely) that most known and noted People of *Israel* is call'd the *Church*, or *Congregation of the Lord*. This is strict reasoning indeed! The People of *Israel* were many in Number, and visible enough at that time, to every Eye that then had the great fortune to meet or converse with them, and this *visible* Company of the *Israelites* are here call'd *Ecclesia Domini*, the *Congregation of the Lord*, therefore the Church is always *visible* to the World's End, under the Government of one Visible Head, the *Bishop of Rome*. He follows this mighty Blow of his with another irrefragable Text, wherein he tells us the Scripture expressly speaks of the *visible Church*: 1 Kings viii. 14. *The King turned his Face about and blessed*

Bell. de Eccl. mil. lib. 3. cap. 12.

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omni Eccleſiæ Iſrael, *all the Congregation of* Iſrael, *and all the Congregation of* Iſrael *ſtood.* Now, had we been ſo lucky in our Tranſlation as to have render'd it the *Church of Iſrael*, as the Vulgar hath it, *Eccleſia Iſrael*, we ſhould long before this time have been convinc'd that God had a *Viſible Church* then, and not have been ſo hardy as to have ventur'd the Lifts with the *Romaniſts* about their *Viſible Church* now. But this it is to out-face an Argument through our meer ignorance of a *Latin* word!

His next Citation from Scripture is that of *Matth.* xvi. 18. *Upon this Rock will I build my Church:* A place which the *Catholick Scripturiſt* mentions indeed, but tells us he *will not inſiſt on it.* Whether he was convinc'd it was nothing to the purpoſe? or whether he thought it a Text ſo plain and cogent, that it would be but holding a Candle to the Sun, to enlarge much upon it? as he hath not thought fit to tell us, ſo we diſmiſs him. The *Cardinal* however ſpends his Remarks upon it, and gives his Adverſary pretty good ſcope too; he finds he can play with him here, and yet take him at laſt; for he tells us, "Whether by *this* "*Rock* we underſtand *Chriſt*, or the *Confeſſion of his* "*Faith*, as the Hereticks would have it? Or, Whether "by *this Rock* we underſtand *Peter*, as the *Roman Ca-* "*tholicks* do? ſtill the Foundation of the Church is "ſomething ſenſible, and therefore the Church it ſelf "muſt be ſenſible too, or viſible. For, tho we ſee "neither *Chriſt*, nor *Peter* at preſent, yet they were both "of them at that time view'd by bodily Eyes, and "at this time are both ſeen in their Vicar or Succeſſor. I was willing to lay before the Reader the whole weight

Cath. Script. 3. point. pag. 41.

Vid. Bellar. ubi ſupra.

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weight of the Argument, that he himself may judge how very unanswerably the *Cardinal* hath urged it. However, since he hath given us our choice to understand *this Rock* of the Confession that St. *Peter* then made, we will take it so, and then see how the Argument will go. As to the understanding of St. *Peter* himself to be *this Rock*, I need only refer the Reader to those several *Treatises* that have of late been publish'd upon the Subject of the *Pope's Supremacy*, and particularly that that sets it self to examine the *Texts* by which the *Papists* pretend to prove it. And so proceed to consider, Whether, if we take *this Rock* to be the Confession that *Peter* made of Christ, *that he was the Son of the Living God*, and that Christ upon this Confession of his, promis'd that this should be the Foundation upon which he would *build his Church*; whether from hence it must unquestionably follow, that the Church shall be always *visible*, under the known Government of that *one Pastor*, the Bishop of *Rome*, or Vicar of Christ? I grant that, could it be made out, that by *this Rock* the Person of *Peter* was immediately intended, and in his Person the *Pope* was unavoidably included as *his* direct and perpetual Successor, this Text might carry some force in it, and Christ's Promise, that the *Gates of Hell should never prevail against it* might be made to speak something of an endless and unalterable Succession secur'd to that See: But since none but the *Romanists* could ever so much as have dream'd of such an Interpretation as this, and so many Tracts have formerly and of late so strenuously vindicated this Passage from so false a gloss; and the *Cardinal* hath said, tho we should not understand it of the Person of S. *Peter*, yet his

ment holds good; let us consider it in the true sense it must, and only must bear.

Our Lord, having asked his Disciples what the World generally, and afterward what they themselves thought of him, *Simon Peter*, usually the most forward in any thing of this kind, makes a very plain and home Confession, *Thou art Christ the Son of the Living God.* Upon this, our Saviour, approving this hearty Confession, tells *Peter*, with some allusion to his Name, that this Confession of his was the very *Rock* or Foundation *upon which he would build his Church*; that is, That whoever should hereafter heartily believe and profess *Jesus* to be the *Son of God*, i. e. the true *Messiah* and Saviour of the World, that every such Person should be entituled to this relation with Christ; he should be esteemed a Member of that Society which should make up *his Church*. *And the Gates of Hell shall not prevail against it*; that is, the Belief and Profession of this great Truth should never hereafter be rooted out, but still there shall be always some in the World who, notwithstanding all the opposition of Hell it self, shall own and profess this Faith.

This, in the event, hath hitherto been accomplish'd ever since it proceeded from our Saviour's Mouth; and this we question not will for ever be. In every Succession of Ages there will still be some whom Christ shall own and acknowledg as his Church, from this Fundamental Confession of him. And thus far of *the Church's Visibility*, that is, that it shall never fail, but some numbers of Persons shall still be known and distinguish'd as the Followers of Christ; I have already

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ready said, is the undoubted Promise of our Lord, and so believed and embrac'd by every good *Protestant*. And here let me further add, that as it may be made out, that there have not wanted in all Ages since the first depravation of the Church, some who still have born their witness, and asserted the pure and unblended Truth against the Corruptions and Superstitions of the Church of *Rome* it self; so upon the strength of this very Promise we still depend, that there will never fail a Generation of Men that shall keep themselves unspotted from these *Garments of the Flesh*, shall never drink of the Cup of *Babylon's Fornications*, and shall keep the Truths of God intire and inviolate, notwithstanding all the Force, the Frowns, the Blood and Destruction which the Church of *Rome* hath hitherto wrought, or is still meditating against any in this Cause, by which she hath gain'd a considerable Title to the *Gates of Hell* mentioned in the Text. But how from hence should be collected that there shall be always a splendid *visible* Church under the Headship of that great *Monarch* the Bishop of *Rome*, and that whoever are not under the Government of this *Monarchy*, or within the Communion of this Society, are to be suppos'd as not having made St. *Peter's* Confession, that Christ *is the Son of the Living God*; this, as the *Text* doth not seem to point toward it, so the *Cardinal* hath not so much as attempted to make it out.

His next *Text* is *Mat.* xviii. 17. *Tell it to the Church*; *but if he neglect to hear the Church*, &c. Certainly (saith the *Cardinal*) this could by no means be observ'd, were the Church *invisible*. *It were an hard case* (saith the Bellarm. ubi supra.

Touchstone Reform. Gosp. cap. 8. pag. 22.

Touchstone) *to be condemn'd as an Heathen for not telling or hearing a Church which hath so closely lain hid, that no Man could hear, see, feel, nor understand it for a thousand Years.* The *Catholick Scriptwrist* mentions this Text, and enforceth it the same way. Here if the Question were asked, To whom did our Saviour then speak? It must be answer'd, To his Disciples surely, to St. *Peter* probably, and the rest of the Apostles. Who then was the Church that they must tell the Offence of their Brother to? Was St. *Peter* at that time seated in his Pontifical Throne, and had he his *Consistory of Cardinals* about him to receive the Complaints and Accusations of his Subjects one against another? If not, then the Church might be invisible at that time, notwithstanding Christ's Directions *to tell the Church.* The *Touchstone* puts the Man into the Condition of an *Heathen* or a *Publican*, if he do not *tell* as well as do not *hear* the Church; that I have nothing to say to at this time, only perhaps he did not well understand the *Author* he took it from.

Cath. Script. point 3. p. 41.

Touchst. ubi supra.

Well! but for once we'll suppose that this is a Direction for the Church in future Ages, when it should come to be form'd and establish'd in its just Government. Then we must only suppose that when there is such a Church, it must be apply'd to, and *told*; not that there shall be always such a form'd and *visible* Church. It is, we must all acknowledg, a most wholsome Rule, that notorious and publickly scandalous Offences should come under the Cognizance of the Church, and the Offender some way or other subjected to her Censures. But then, this must be only when the Church is in that Condition, that makes

makes her capable of throwing a just awe upon Criminals by the infliction of Punishments tremendous and dreadful; and nothing further is here suppos'd or commanded. Nor is it to be doubted (as I have already said) but that there will always be such a Society of Men, I mean, so much of the Church of Christ *visible* in all Ages, wherein this Rule may perpetually be of great use and influence, where any notorious and scandalous Offencs of its Members may be so represented as to meet with their due Check by Rebukes, Instructions, Excommunication, or otherwise, as the Offender may need or deserve; tho I must also here add, that by Experience it appears how much more effectual these Methods have prov'd when the Church is in the lowest and most persecuted State, and acts by its own more peculiar Instruments of Correction and Discipline. And therefore, notwithstanding the Rule, and the usefulness of this Rule, there is nothing in it from whence can be pick'd out such a *Visible* Church, as *Bellarmin* defines. Much less is there in some following *Texts* which he proceeds to cite, which I shall but name, as he himself uses them, with this Remark only, that [illegible] quoting them seems very well allow'd as [illegible] Head of arguing, that wherever the [illegible] is, there also it is evidently visible, and under [illegible] quisite form of Monarchical Government [illegible] is Christ's Vicar upon Earth [illegible] Acts xx. 28. *Take heed therefore to your [illegible] all the Flock over which the Holy Ghost [illegible] you Overseers, to feed the Church of God [illegible]* saith he, can they feed the Church which they know nothing of? *Again, Acts v. [illegible]*

way by the Church, they passed through Phœnice, *ver.* 4. *And when they were come to* Jerusalem *they were received of the Church.* Acts xviii. 22. *When* Paul *had gone up and saluted the Church.* Again, 1 *Cor.* xv. *Gal.* i. *Phil.* iii. St. *Paul* tells us of himself, *that he persecuted the Church.* And bespeaks *Timothy, These things I write unto thee, that thou mayst know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God,* 1 Tim. iii. 14, 15. These *Texts* prove (as the *Cardinal* gravely observes) that Christ had a Church in being at that time: So they do, and so may twenty more of that kind do, for any Dispute we have with him in that matter.

Vid. Bellarm. ubi supra.

From these Proofs where the *Church* is named, the *Cardinal* proceeds to others, where she is not nam'd, but plainly described: Thus *Psal.* xviii. (to us *Psal.* xix.) *In Sole posuit Tabernaculum suum; He hath set his Tabernacle in the Sun,* so *Vulg.* hath it from the LXXII. but we render it, *In them hath he set a Tabernacle for the Sun:* I will not contend which of them followeth the Original the neareſt. The Argument the *Psalmist* is upon will bear either of them: For, speaking of the Visible Testimony that is given to the Power and Providence of God from the mighty Fabrick of the Heavens, and that all Nations in the World may see enough of God, in the Frame, and Order, and Influences of those vast and glorious Bodies, it may very well be said of God, That *he hath set his Tabernacle in the Sun, i. e.* he hath made himself very visible in that glorious piece of his own Workmanship, that whoever beholds that, may contemplate and adore the.

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the Divine Power and Goodneſs, who hath fram'd ſo goodly and ſo uſeful a Body as that is. But if it be render'd as we have it in our Tranſlation, then it refers to the *Heavens*, and the *Firmament*, which, *v.* 1. the *Pſalmiſt* tells us, did every-where declare the Glory of God; they do it in all their ſeveral parts, but more eſpecially, and more conſpicuouſly in the Sun, for which the *Heavens* are made a Seat and *Tabernacle*. And what then is this to the *Viſibility* of the Church? Yes: Doth not the Apoſtle, when he is upon the Subject of the univerſal publication of the Goſpel, make uſe of the words immediately foregoing? *Their Sound went into all the Earth, and their Words unto the end of the World*, Rom. x. 18. What then! He does not even there cite this Expreſſion particularly, *He hath ſet his Tabernacle in the Sun.* Or, if he did unqueſtionably refer to thoſe words in the *Pſalmiſt* which he ſeems to quote, it were not very abſurd to ſuppoſe,

(1.) The Apoſtle upon the ſame Argument with the *Pſalmiſt*, that is, that all Nations, both Jew and Gentile, had been already effectually [illegible] by the mighty Works of the Creation, which had been ſo long, ſo conſpicuouſly [illegible] have been contemplated by all the Nations, *Their Sound went into all the Earth*, &c.

But, (2.) to allow [illegible] the extenſive and univerſal [illegible] ſpel, yet does he not [illegible] the *Pſalmiſt* as a Rule, [illegible] of accommodation.

However, [illegible] that the words, as they ſtand, and [illegible]

and they are brought in by the *Apostle* in proof of the fulfilling of this Prophecy; yet all that could be made out thence, would be only, that the Gospel was diffusively publish'd, not only throughout all the Region of *Judea*, but amongst the Gentiles too; which we readily grant, and have infinite reason to bless God for it, because the Glad Tidings have reach'd even our remotest Isles too. And what is this still to the perpetual *Visibility* of the Church under the Government of one great Pastor and Vicar of Christ the Bishop of *Rome*?

Having mention'd this, that this last Text cited by the *Cardinal*, if it be any way referr'd to by the *Apostle*, it must be understood of the vast publications of the Gospel, both in *Judea* and amongst the Gentiles: Our due Observation of this, will cut short a great deal of Work, and serve as one Answer to a great heap of *Texts* which the *Catholick Scripturist* hath fetch'd out of the Old Testament, in proof of his third Point about the Visibility of the Church, and its continuance still, from one Age to another, *under lawful* Pastors.

We are to consider, that one great Subject of the Prophecies of old was, not only the coming of the *Messiah*, but the Consequence of that, *viz. breaking down the middle Wall of Partition*, and enlarging the Boundaries of the Church, which in the Prophets Time were kept within the Pale of the Jewish Nation, at least within the Communion of their Rites and Usages, and the Seal of their Covenant. And this will appear a Subject fit for the *Prophets* to have

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have been very lofty and very large upon, if we conſider,

(1.) How prejudic'd the Jews were in their Conceptions about the eternal duration of their preſent Oeconomy, that it was never to be alter'd, much leſs aboliſh'd, for the bringing in of the Gentiles to ſo near an Affinity and Relation with God.

Or if we conſider (2.) how mighty and ſignal an Event and Revolution of Providence this would be when it once came about. For the Chriſtian Religion to ſpread it ſelf into ſo large a compaſs, to gain over to it ſelf ſuch vaſt Empires and Kingdoms, to break in with its Light into the darkeſt, the moſt barbarous and uncultivated Parts and Corners of the World, to triumph over ſtrongeſt Oppoſitions, to level greateſt Mountains, to plain the roughest Paſſages, to prevail upon the moſt prejudic'd and oppoſite part of Mankind, reducing them from the greateſt ignorance of God, and averſion to Good, to the Knowledg and Love of God, and the practice of all Vertue and true Goodneſs, and this in places moſt diſtant from one another; and all from ſuch ſmall and inconſiderable Beginnings, the appearance of one Perſon in the World, who in his outward guiſe was poor and contemptible to a Proverb, ſcorn'd and hated to the moſt cruel and ignominious Death that could be thought of, and for the generality followed only by Perſons of the meaneſt Figure, and loweſt Education; a few poor and unlearned Fiſhermen, whom he appointed the firſt Publiſhers of his Goſpel, and by whom notwithſtanding, it became ſo fam'd and univerſal. This was a Scene worthy the nobleſt Thoughts, and the moſt [illegible]

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could be deliver'd in by inspir'd Prophets, who accordingly enlarg'd and expatiated upon it, in great variety of phrase, which every-where occurs in their Writings.

Having thus prepar'd a just Light to set those *Texts* in, which the *Catholick Scripturist*, without any Order or Method, but in great number, hath huddled together in proof of his *Roman* Church, as now under the Government of those whom he calls *Lawful Pastors*: Having thus done, I say, I need give my self or the *Reader* very little trouble in examining them further than barely propounding them; in the reading of which, when rescu'd out of some of his uncouth and barbarous Translations, every one may see how little to *his* purpose they are brought in by him.

Cath. Script. *point* 3. p. 31.

Thus he quotes *Psal.* LXXXIX. 3, 4. *I have made a Covenant with my Chosen, I have sworn unto* David *my Servant. Thy Seed will I establish for ever, and build up thy Throne in all Generations.* This he tells us is verified in none but Christ, and hath rightly enough apply'd to it that Passage of the Angel, *Luke* I. 32. *The Lord God shall give him the Throne of his Father* David, *and he shall reign over the House of* Jacob *for ever, and of his Kingdom there shall be no end.* Thus far we are satisfied, if the *Scripturist* be so too, we own it all, and let him make his best on't.

Id. Ibid.

Then he tells us, that these Promises are of that Kind and Nature, that they cannot be made void or prevented, even by the Sins of *David*'s Posterity; and

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and for this, he citeth several *Verses* in the same *Psalm*, from *vers.* 29, to *vers.* 38. *If his Children forsake my Law, and walk not in my Judgments*, &c. All which we own as most assuredly true, but still nothing to *his purpose*.

Of the same intent and meaning is that Promise made by *Nathan* to *David*, quoted by the *Scripturist*, 2 *Sam.* vii. 16. *primarily* intended to assure *David*, that his Posterity should inherit the Throne after him, which *Saul*'s did not. And, *secondarily*, that his Kingdom should be everlasting in him who is Lord of all, and who should in time proceed from *David*'s Loins.

To the same purpose is that long Passage out of *Psal.* LXXII. *vers.* 5. and so on, which with other Quotations of the same and greater length, I shall take leave not to transcribe, because I would not swell the bulk of these Papers too much, but refer the *Reader* to their perusal himself, assuring him that though he will apprehend nothing in them to the purpose of *this Author*'s Argument; yet he will not lose his labour, but meet with something therein that is very useful and comfortable.

So those many Texts he cites from *Isaiah*'s Prophecy; they do indeed represent the care and faithfulness of God to his Church; the unchan[illegible] his Love, and his wise over-ruling all[illegible] their Protection, or for their seasonable [illegible] in his own Time; which as they were [illegible] sign'd for the support of the *Jewish* Ch[illegible]

her Bondage, and the Hardships of her Captivity, giving her frequent assurances of Restoration and Deliverance in due time: So also, in some Analogy, they have, no doubt, a prophetical respect to the *Church* under the Dispensation of the Gospel, both as to its enlargement and diffusiveness amongst the Gentiles, as also its seasonable Supports, or Vindication under all her Oppressions, and the Violences of her Enemies.

Id. Ibid. *Isa.* XLIX. 14, 15, 16. *Chap.* LIV. *vers.* 9, 10, 11, 12. *Chap.* LX. 15, 18, 19, 20. *Chap.* LXI. (the *Verse* misprinted in the *Author*) *vers.* 8, 9. *Chap.* LXII. *vers.* 3, 4, 5, 6, 8, 12. All which, if the *Reader* will consult, as they are render'd in our Bibles, or indeed, as they are in the barbarous Translation wherein *this Man* hath quoted them, he will find (as I have said) some things very useful, and very comfortable, and especially not unfit for that part of *Christ*'s Church to converse with, who are at this present Time under most severe and deplorable Circumstances, through the mercilefs Cruelty of those that would pretend themselves the only Visible Church.

Cath. Script. P. 36. But this *Author*'s choicest Remark is, upon his last Quotation from *Isa.* LXVI. 21. where he tells us, is very clearly express'd, that the True Church shall have a perpetual Succession of *Priests* and *Levites*: *I will also take of them for Priests and Levites, saith the Lord: For as the New Heavens, and the New Earth, which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain.* This Prophecy, in all probability, did *primarily* concern a very particular Instance of Providence to the *Jews*, whom the *Romans* and *Grecians* in their *Macedonian*

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cedonian and *Syrian* Wars, finding in Captivity; should restore them to their Liberty, and send them back with Honour into their own Country: So the Learned *Grotius* conjectures; and then, that those who were of the *Priestly* and *Levitical* Order, under what state of Servitude and Drudgery soever, they had lain hid and obscure in the Time of their Captivity, should be restor'd to the Dignity and Service of their Office and Function in their own Country. But if (as in most of the Prophecies of this kind, we may reasonably conceive) the Prophet points toward the State of the Church under the Dispensation of the Gospel, it does indeed mean no less, than that the Gospel should spread it self into the Regions and Countries before-mention'd; that it shall have its Ministers to publish it, and that the Church, from one Age to another, shall remain and have its being to the End of the World. This *Calvin* himself owns in his Commentaries upon the place, who yet is no Friend to this *Author's*, or *Bellarmine's Visibility* of the Church. Nor indeed is the *Emphasis* to be laid upon the Expression of *Priests* and *Levites* (as our *Author* would seem to do) to assert from thence the *Certain* and *Visible* Succession of *Lawful Pastors* in the Church, particularly of that *one Pastor* the Bishop of *Rome*. For, besides that the *Priestly* and *Levitical* Order under the *Mosaick* Law, is not to be look'd upon as typifying the *Episcopacy* and *Ministry* of the Christian Church, but of the *Lord Jesus* only, the *great High Priest of our Profession*, who himself offer'd the only *proper* and *propitiatory* Sacrifice that made all the other for ever cease; besides this, I say, where can

Vid. Calvin. in loc.

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the Church of *Rome* at this instant show its Succession, or *Pastoral* Authority and Jurisdiction in any parts of *Africk*, I may add of *Greece* either, which yet our *Author* is so angry with our *Bibles*, that they have *avoided to translate* the proper Names of *Tharshish*, *Pul*, and *Lud* into.

Cath. Script. p. 37.

His next Transition is to the Prophet *Jeremy*; and the first Passage he remarks upon in him, is pretty observable, both for the Text it self, and his own Note upon it. The Text is this, *Jer.* xxx. 2. *Though I make a full End of all Nations whither I have scattered thee, yet will I not make a full End of thee, but I will correct thee in measure.* In which words it is evident, the Church may be scattered among *Nations* that are his profess'd and victorious Enemies, and consequently not in so *flourishing a condition upon the Face of the Earth*, as he elsewhere expresseth it, and contend's for. And his own Comment upon it in this place is, That *the Church indeed may be chastised for a while, but never brought to Consummation.* Which in the meaning of it, is true, but the Phrase of *being brought to Consummation*, as he useth it, hath an elegancy in it very extraordinary, perhaps an Original.

Ed. Pag. 34.

His next Texts out of *Jeremiah* are of the same purport and design with those I have already noted from him out of *Isaiah*, *viz.* the glorious Progress the Gospel should make, and its continuance against all Opposition, that it should no more fail than the *Ordinances of Heaven*, the *Sun and Moon*, *Day and Night*. The Texts are, *Jer.* xxxi. *vers.* 35, 36, 37.

Chap.

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Chap. xxxii. 38, 39, 40. And again, *Chap.* xxxiii. 14, 15, 16, 17, 18, 19, 20, 21. All which (as formerly) I refer to the Reader's own perusal; only cannot without some indignation remark, that those Expressions of the *Prophet*, which cannot possibly belong to any other than the Holy Jesus only, he blasphemously applieth them, more than once, to his pretended *Vicar* the *Pope*. So upon *Jer.* xxxiii. 17. David *shall never want a Man to sit upon the Throne of the House of Israel*; he makes his remark in a Parenthesis, *Christ must successively have his Vicar, or Vice-gerent in all Ages.* Pag. 38. Again, where the Prophet in the same *Chapter*, vers. 21. expresseth it, *Then may also my Covenant be broken with* David *my Servant, that he should not have a Son* (a Vicar, or Vice-gerent, saith the Author) *to reign upon his Throne.*

The *Texts* out of *Ezekiel* are of the same kind; *Ezek.* xxxiv. 22, 23, 24. *Chap.* xxxvii. 23, 24, 25, 26. *Chap.* xlviii. 35. In all which there is nothing further remarkable, but that he still drives at that blasphemous Thought, to make whatsoever is spoken by God, of the glorious and endless Reign of *David his Servant*, that is, of *Jesus* the *Messiah*, and *Son of the Living God*, to seem primarily designed and fully accomplish'd in the *Pope*, or Head of the Roman Church. However, we *Protestants* have one invincible Argument that the Latter of these *Texts* which *this Man* hath cited, is not fulfilled in every Age, and in every part of the Christian Church; that particularly of *Ezek.* xliii. 9. *Now let them put away their whoredom, and the carcasses of their Kings, &c.*

Idols, nor with their deteſtable things, &c. We know here are ſome parts of the World who call themſelves *the Church*, who do *pollute themſelves with Idols*; who we alſo believe and aſſure our ſelves that there will come a time when this part of the Prophecy, ſo far as it reſpects the Chriſtian Church, ſhall be literally accompliſh'd, that is, when all the wretched Idolatry which as yet any where prevails, ſhall for ever ceaſe; that time when *Babylon the great, the Mother of Harlots and Abominations*, ſhall be doom'd to its Fall and Ruine; and when *thoſe Kings that have committed Fornication with her*, ſhall come *to hate the Whore, and make her deſolate and naked, and eat her Fleſh, and burn her with Fire*; which we are aſſur'd by the Holy Ghoſt, will all in due time come to paſs. *Rev.* xvii. 5, 16. Amen! even ſo Lord Jeſus. This Author cites but one Paſſage from *Daniel*, *Chap.* ii. 44. which we alſo eaſily allow him may be interpreted of that Kingdom, which Chriſt ſhould ſet up in the times of his Goſpel, but this is wholly ſpiritual, and refers to his Mediatory *Adminiſtration*.

And now, the *Scripturiſt* having ſo largely prov'd (as you may imagine) what he deſign'd from thoſe numerous *Texts* in the Old Teſtament, he thinks he hardly needs to offer at any from the New; only
Ibid. p. 40, 41. *ex abundanti* is pleaſed to throw us in two or three from thence, which I ſhall briefly conſider:

His firſt is that of 2 *Cor.* iv. 3. *If our Goſpel be hid, it is hid to them that are loſt.* This alſo the *Touchſtone*
Touchſt. p. 22. hath noted. The *Apoſtle* is indeed ſpeaking here of the plain and

and perspicuous *Revelation* of the Gospel, that they had preached it in all simplicity and plainness, without any of the Arts, which Seducers were wont to gloze or cover their Falshoods with; and besides their Preaching, they had asserted the Truth of what they publish'd, with such miraculous Powers deriv'd upon them from above, that those who would not discern and embrace it, being thus plainly and convictively tender'd, must be inexcusably blind, and perish through their own fatal Obduracy. What is this to the Visible Constitution of the Church, under the great Head of all at *Rome?* Could any body but a *Priest of the Society of Jesus* have smelt or suspected that the meaning of this Text is, that whoever do not see and acknowledg the Bishop of *Rome* to be the *Vicar of Christ*, and *Head of the Church*, is lost and must perish? There may be something perhaps pick'd out from this Passage, that looks a little aslgume at one darling Opinion of the *Romanists* concerning the *Obscurity of the Scriptures*, but nothing to their advantage, as to this part of our Controversy with them.

His next Text is that [illegible] too; *Ephes.* iv. 11, 12, 13; *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, till we all come in the Unity of the Faith, &c.* This place [illegible] Jesus, in [illegible] Officers and [illegible] Saints [illegible] make known [illegible]

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stitute the Church under some Government, and that this *Ministry* in the Church (at least in one or other of its Characters) should continue till the Church had attain'd its perfected State in the other World. But what! Will you say it is necessary that all these Offices should continue, that the Church might not *fail* or prove *invisible?* Where then are the Offices of the *Apostles*, or *Prophets*, or *Evangelists* still vested? Either they were not necessary to the continuance (however they might be to laying the Foundations) of the Church, or else the Church hath failed ever since those Persons dy'd off, for the Character it self dy'd with them. Or, are the *Apostle*, and *Prophet*, and *Evangelist* all together center'd in the Bishop or Pope of *Rome?* Is he an *Apostle?* where was his immediate Ordination by Christ? Is he a *Prophet?* Where does he utter his Predictions, and confirm them with Miracles? Is he an *Evangelist?* What Regions and Countries doth he travel into to publish the Gospel? I confess, if ever there had been any reason to have mention'd the Bishop of *Rome* as a necessary Universal Monarch, who must in all Ages successively have continued visibly seated in his Throne, to whom the whole Christian Church should be subordinate, here had been the opportunity the *Apostle* would have taken to have laid it before us. But since the Holy Spirit of God hath not thought fit upon so fair an occasion, so much as to point toward it, the *Cardinal*, and those that work under him, might have had some Modesty, and not ventur'd upon that for proof, which seems so directly against them.

The

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The next Quotations are made both by the *Cardinal* and the other out of *Matt.* v. 14, 15. The Apostles are, *the Light of the World, set upon Candlesticks, not hid under a Bushel, and a City set upon an Hill.* It is pity *that Hill* which the City is set upon had not been seven Hills, and then the proof had been invincible on *Rome*'s side. We know where *Rome* is describ'd, and to what purpose, by that very Situation, which in time may make it *Eternally visible.* But the plain and manifest meaning of these *Texts* is, that the *Apostles* and first Publishers of the Gospel, were Persons which were to bring into the World a mighty *Light* which would make them very conspicuous and remarkable, and therefore they are caution'd both as to their *Work*, that they should not be slothful or negligent in discharging so great a Trust, they should not hide the Light that was put into their Hands, for that very reason that they might display it every-where abroad. And then as to their *Behaviour*, they are further caution'd that that may be blameless and irreprovable, because, as a *City on an Hill*, they were in the view of all Men. Besides, I may add, Similitudes make no Proofs, much less do *Parables.* Which may be an Answer in short to the Parable of the Mustard-Seed urg'd by the *Scripturist*; and to *Bellarmin*'s Parables of the *Floor*, the *Net*, the *Sheepfold*, and the *Feast*, &c.

Bellarm. ubi supra. Cath. Script.

Cath. Europe, pag. 41. Bellar. de Verb. Dei, lib. iii. c. 11.

They further quote that of *Matth.* xxviii. 20. *I will be with you to the End of the World.* "The "Apostles (saith *Bellarmine*, and after him the *Scripturist*) could not continue to the End of the "World,

Cath. Europe p. 42.

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"World, and therefore he will be with them in "the Perſon of ſuch as ſhall ſucceed them in Teach- "ing and Preaching, *&c.* Our Lord certainly will be both with his *Church*, and with his *Miniſters*; he takes this Character to himſelf, that *he walketh in the midſt of the ſeven Golden Candleſticks, and holdeth the ſeven Stars in his Right-hand.* Our Adverſaries ſhall not rob us of the Comfort of this, and all the precious Promiſes of this kind: We are hereby moſt infallibly aſſur'd of the Care and Inſpection of Divine Providence over his Church, and all her faithful Paſtors and Governours, even when they may ſeem to be reduc'd to the greateſt Extremities.

Revel. ii. 1.

And here the *Scripturiſt* ſhould have ended, but that he could not forbear one blaſphemous Suggeſtion, as if the Pope of *Rome* was intimated by that *Paraclete*, or Holy Spirit of God, which Chriſt promis'd ſhould *come and abide in his Church*; for, to no purpoſe can he be ſuppoſed, by the *Series* of his Diſcourſe, to have quoted that Text, when he brings it in thus; *Again in the like ſenſe he ſaith*, Joh. xiv. 16. *And he will give another Paraclete, that he may abide with you for ever.* That bleſſed Spirit of God whom our Saviour promis'd immediately to the Apoſtles; whom he deſigned as *his* great *Advocate* in the World, as well as *their Comforter* (for ſo the word παράκλητος may be doubly render'd) that is, ſhould as well plead his Cauſe, and *convince the World of Sin, Righteouſneſs and Judgment*, Joh. xvi. 8, 9, 10. as inwardly ſupport and inſtruct them in their greateſt Difficulties. That Bleſſed Spirit, whom after his Aſcenſion he ſo viſibly ſent amongſt them

Cath. Script. p. 42.

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them according to his Promise by which [illegible] *them*, he plainly demonstrates that he was a true *Prophet*, the *Messiah*, and *Son of the Living God*. *Acts* ii. This Holy Spirit of God, and no other, was the immediate Subject of this Promise, and yet would this *profane Trifler*, insinuate amongst his negligent and ignorant *Readers*, as if this were a *Text* proper to prove the Bishop of *Rome* deputed by Christ, from one Generation to another, to be his Vicar and Substitute.

And thus I have, as briefly as I could, examin'd all the *Texts* that were worth any notice, and brought by the *Romanists* in proof of their Doctrine of the *Visibility of the Church*. By which we may see with what sort of Weapons they are most used to fight. For, would we but excuse them *Scripture*, *Reason*, or real *Antiquity*, at which we may observe them so very awkward, we may reasonably presume they have other kind of Arguments with which they could much more skilfully, and with better success manage their Cause.

THE END.

LONDON,

Printed by *J. D.* for *Richard Chiswel* at the [illegible] in St. *Paul's* Church-Yard, 1687.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

OF

MERITS.

Thomas [illegible]

IMPRIMATUR.

Decemb. 3. 1688. *Hen. Wharton.*

THE Doctrine of *Merit*, although it was a great occasion of that happy Reformation which was made by the first Protestants from the Errors and Superstitions of the Church of *Rome*, yet has of late been so refined and new-modell'd by some of that Communion, that we and they are made to agree even in that Point which was in a great measure the cause of the first separation betwixt us.

We were wont to be charged with denying the necessity of good Works, and that Mens Salvation does at all depend on them. But now that Objection is laid aside, and our greatest Crime, as to this Doctrine of Merit, is, That we charge those of that Church with what they do not hold, and pretend a difference where they are of the same Mind.

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Now that I may wipe off this Scandal which the Bishop of *Condom* and others are pleased to lay upon us, I shall endeavour to state the case fairly betwixt us, and then to shew that the Scriptures produced in the defence of that Doctrine of Merit which we find fault with, give no countenance at all unto it.

As to the stating the Case aright, consider,

First, That we agree an eternal Reward to become due upon the performance of such Conditions for which God has been pleased to promise to bestow it. Some of the Church of *Rome* (as will be shewn by and by) go further, and make the Reward to depend upon something else besides God's Promise, but they all agree it to be plain from Scripture that God has promised it; and if so, then there is as much reason to expect it upon the account of such a Promise as upon any other account whatsoever. For it would be contrary to God's most excellent Nature. It would argue either want of Power or Righteousness in him, not to make good what he had promised.

So much therefore is on all hands maintained both by them and us, that an eternal Reward will certainly be bestowed where Men take care to perform the conditions upon which it is promised.

Secondly, We agree good Works to be the conditions without which an eternal Reward can never be obtained. Although we do not set so high a value upon good Works as some of the Church of *Rome* do, yet we go so far with them, as to assert them to be the means prescribed by God for the obtaining of Salvation. We declare that *without Holiness no Man shall see God*, and that *with fear and trembling* we ought *to work out* our own Happiness, and thereby teach as great a necessity of good Works as they who place so much trust and confidence in them.

In

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In the beginning of the Reformation ſuch mighty things were ſpoken of Faith, that ſome of the Church of *Rome* imagined that the firſt Reformers did wholly exclude good Works from having any thing to do in Mans Salvation. Whereas they were ſo far from thinking any thing of this nature, that they accounted Faith it ſelf a good Work; and when they explained the Nature thereof, they always diſcourſed of it as *working by Love*, and productive of an holy and vertuous Behaviour. The reaſon why they magnified Faith at ſuch a rate was the ſame with what happened in the beginning of the Church in the Apoſtles Time. For as the Apoſtle St. *Paul* then found many to rely too much upon Legal Performances and Phariſaical Obſervances, ſo likewiſe did the firſt Reformers in the beginning of the Reformation find thoſe of the Church of *Rome* to depend above meaſure upon external Performances, ſuch as Alms-giving, Pilgrimages, abſtinence from Meats, *&c.* To wean them off from doing which, they imitated the ſame Apoſtle in extolling Faith, and the Merits of a crucified Saviour. Although at the ſame time they likewiſe taught that belief in Chriſt would avail them nothing, unleſs they added thereunto an holy and vertuous Converſation.

So far therefore we are willing to go along with thoſe of the Church of *Rome*, as to aſſert good Works to be ſo far forth the cauſe of an eternal Reward, that it cannot be obtained without them.

Thirdly, We agree God's Grace to be neceſſary to enable us to do any good Work. Although there has been found amongſt thoſe of the Church of *Rome* ſuch as have run into *Pelagius* his Error, in aſſerting Works done without God's Grace and Aſſiſtance to be good: yet theſe have been but few, and ſuch their Opinion

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Bell. de Just. l. 5. c. 13.

has, as *Bellarmine* relates, been condemned by two of their own Popes, *Pius* V. and *Gregory* XIII. The generality do affirm it to be necessary in order to render them capable of any Reward that they be adopted the Sons of God, and have his Spirit dwelling in them, for enabling them to perform any sort of vertuous Actions. And this is what we assert as well as they.

Fourthly, We are ready to affirm it to be agreeable to God's Wisdom and Goodness to bestow a Reward upon good Works, although he had never promised it. For good Works are performed by the Assistance of God's Grace, they are done with great difficulty, they carry a resemblance to what is always inherent in the Divine Nature, they flow from the Love of God, and are pleasing and acceptable unto him. For which reasons it may well become so wise and gracious a Being, as God is, to bestow some signal Mark of his Favour upon them. For by this means he shews the distinction betwixt good and bad Deeds, he encourageth the love of Vertue and Holiness, and gives publick testimony of his pure and excellent Nature in approving only those things which are worthy to be approved by him.

Fifthly, We allow that the word *Merit* may be used in an improper sense, so as to signify *to procure or obtain*, without ever considering the worth of the Person, or the Work it self. For thus several *Ecclesiastical* Writers, as well as others, have used it; and when the *Fathers* call good Works *Merits*, as they often do, they mean no more thereby than that they are acceptable to God, and will procure a Reward for those who perform them. In which sense several *Protestants* have used the word in their publick *Confessions*. And although when we speak of good Works, we forbear now adays to use the word *Merit*, yet it is not because we dissent from the *Fathers*

Wertemberg. Confes. de bon. Op. August. Confes. Artic. 6.

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in the uſe of it, according to the more general ſignification, but becauſe they of the Church of *Rome* have uſed it in a ſignification which we can no ways allow of. For,

Sixthly, *Merit*, in the more proper ſignification; importeth Action, or Actions, to which there is a Reward in Juſtice due, *viz.* when it doth not flow meerly from the kindneſs of the Giver, but from reſpect to the worthineſs of the Action, ſo as that the Doer has reaſon to complain of Injuſtice done him, if it be not beſtowed upon him.

Now it is this ſignification of the word which has given occaſion to ſuch Diſputes betwixt us, and them of the Church of *Rome*, concerning the Doctrine of Merit of good Works. But yet we do not differ alike from them all. For,

1. There has been at all times in that Church ſuch as have with us diſclaimed all kind of *Merit* in this laſt ſenſe, and have frankly owned that by Grace they were ſaved, and not upon the account of their own Works. Amongſt whom we may reckon three of their own Popes, as *Gregory* the Great, who affirms that the *beſt Men will find no Merit in their beſt Actions.* *Urban* IV. who in a Commentary upon the *Miſerere*, has theſe expreſſions, *I do not beg for my own Merits ſake, or for thy Juſtice or my own* —— *or for my Works ſake, wherein I have miſerably gone aſtray, but for thy great Mercy ſake.* *Adrian* VI. who poſitively aſſerts *our Merits to be a broken Reed which pierce the hand of him that leans upon them, that our beſt Actions are mixt with Imperfections, and when we have done all that we can, we are unprofitable ſervants.* As well as others both before and after the Council of *Trent*. Now with theſe we heartily agree, and [illegible] what they have declared in this matter, [illegible]

have a mighty advantage of such of the Church of *Rome* as pretend *Tradition* for their Doctrine of *Merit*, as they do for other things, since it is so easy to shew them that nothing like it was known in the first Ages of the Church, and that many great Men of their own Communion have all along taught contrary to it.

2. There have been others, who although they seem to make a Reward to depend wholly upon God's Promise in Christ, yet at the same time will needs have it that good Works may be truly said to be meritorious of it. Thus *Bellarmine* after he has proved at large good Works to be meritorious, has a Chapter on purpose to shew, That God's Promise is requisite to make them so. Thus the Bishop of *Condom* declares it out of the Council of *Trent*, to be the sense of the Catholick Church, *That eternal Life ought to be proposed to the Children of God, both as a Grace, which is mercifully promised to them by the Mediation of our Lord Jesus Christ, and as a Recompence which is faithfully rendred to their good Works and Merits in virtue of this Promise.——And that God will have those Gifts which he bestows upon them to be their Merits.* Thus likewise the Representer makes the good Catholick to affirm, That *through the Merits of Christ the good Works of a just Man proceeding from Grace, are so acceptable to God, that through his Goodness and Promise they are truly meritorious of eternal Life.*

De Just. l. 5. c. 14.

Expos. of the Doct. Sect. 7.

Papist misrepr. & repr. ch. 6.

Now as to these, all that we can charge them with is with speaking improperly. We say as well as they that the Reward depends upon God's Promise, but then we say likewise that this destroys the nature of true Merit. For true Merit consists in having upon the account of the worthiness of the Action, a just Right and Title to a Reward; so as that although he had no promise thereof, a Man might lawfully complain of Injustice

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ſtice done him, ſhould it not be beſtowed upon him, but he who wholly depends upon a Promiſe for what is beſtowed, cannot be properly ſaid to have ſuch a Title as this is. For it is the Promiſe which gives ſuch an one a Title to the Reward, and not his own Worthineſs, which is that which is always ſuppoſed in the nature of *true Merit*. And therefore to ſay, as the Repreſenter does, That *good Works through God's Goodneſs and Promiſe are truly meritorious*, is the ſame thing as to ſay, That God's Promiſe of a Reward does make good Works to be in themſelves deſerving of a Reward, although there had been no Promiſe made of it. Which is certainly a very improper way of ſpeaking. But yet we ſhould be glad, had we nothing more to charge any of the Church of *Rome* with, as to this Doctrine of *Merit*, but impropriety of Speech. Whereas to our great trouble we find others gone ſo far as,

3. To aſſert, *That God's Promiſe is indeed annexed to the Works of juſt Men, but yet that belongeth no way to the Reaſon of the Merit, but cometh rather to the Works which are already not worthy only, but alſo meritorious.* Thus *Vaſquez* with a great deal more to the ſame purpoſe in ſeveral parts of his Writings. Which is agreeable to what *Bellarmine* aſſerts, *viz. That the good Works of juſt Perſons do merit eternal Life condignly, not only by reaſon of God's Covenant and Acceptation, but alſo by reaſon of the Work it ſelf, ſo that in a good Work proceeding from Grace there may be a certain proportion and equality unto the Reward of eternal Life.* As likewiſe to that of *Cajetan, That the good Works of juſt Men are meritorious of eternal Life condignly, although there were no Divine Compact*, &c.

Vaſquez Comment. in 1. 2. qu. 114. diſp. 214. c. 8.

Bell. de Juſt. l. 5. c. 17.

Cajet. in 1, 2. qu. 1 p part. 3.

Now this is the Doctrine which we find ſo much fault with, and that upon theſe following accounts.

1. Be-

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1. Because we are bound to pay all manner of Obedience to God, although we were not sure of any Reward hereafter, and that upon the account of our Creation, and that constant supply of outward Blessings, such as Life, Health, *&c.* which God is pleased to afford us; and likewise, because such is the nature of all vertuous Actions, that they do really tend to promote even our present Ease and Advantage. For where we are out of Gratitude, present Interest, and upon the account of God's Supreme Authority over us, bound to make our Actions as good as we can, although there were no future Reward: in such a case, how can we be said truly to merit any thing further from him than what we at present enjoy?

2. Because although many of our Works are good, yet many of them are evil too; and if God should deal strictly with us, instead of rewarding our good Deeds, he might, if he pleased, punish our evil ones. Such indeed is his Mercy, that for the sake of a crucified Saviour he is willing to allow of Repentance for what is past, but since nothing which we can do could have merited even this at his hands, much less can our best Actions, when our Transgressions are so many, give us a Title to an eternal Reward.

3. Because even our best Actions are imperfect, and stand in need of God's Clemency and Forgiveness to cover their Defects, and then what just Claim can we have to a Reward upon their account?

4. Because, whatever is praise-worthy in us, is not performed by our own power and Skill, but by the Assistance of God's Grace. God may, if he pleases, reward his own Gifts, but it would be no good manners in us to pretend that he was bound to do it, or that his own Gifts can properly be called our Merits.

5. Be-

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5. Becauſe there is no equality or proportion betwixt the beſt Actions of us finite imperfect Creatures, and the eternal Favour of an infinitely wiſe and gracious God.

Having thus ſet down what in the Doctrine of Merit we find fault with, and for what reaſons I know it will be objected, that in this caſe I oppoſe only the Opinion of private Men, and that the Council of *Trent*, which is the Standard of true Catholick Doctrine, has taught otherwiſe.

I anſwer;

1. That ſince there has been ſuch in the Church of *Rome*, and thoſe Men of great note too, who have taught this Doctrine of Merit, and ſince it has had, and has I doubt ſtill a very great influence upon ſeveral of that Communion, ſo as to make them place too much Religion in external Performances, it is very requiſite it ſhould be oppoſed whether the Council of *Trent* teach it or no.

2. That if the Council of *Trent* ſhould be ſuppoſed not to have taught this Doctrine in expreſs terms, yet there is great reaſon to believe that it did at leaſt intend to give great countenance unto it. For,

1*ſt*. The Council knew well enough that ſuch a Doctrine was maintained by ſome of that Church, that the Practices thereupon enſuing were very ſcandalous, that the firſt Reformers clamoured mightily againſt it, and therefore unleſs they had had a mind to encourage it, why did they not give the World ſatisfaction by declaring expreſly againſt it? *Antonius Andreas*, an *Auſtin* Friar, for holding this Doctrine, [illegible] the Chancellour and the Theologal [illegible] to make this following Recantation, *I ſaid againſt a Batchelour of the Order of Predicant Friars in conference*

Biblioth. Patr. tom. 14. p. 347. Edit. Colon.

with him, that a Man merits eternal Life by way of Condignity, i. e. *That he would be injured if it were not bestowed upon him. And I writ that God would do him an Injury in such a case. And this Opinion I then approved, I now revoke it as false, heretical, and blasphemous.* Now why did not the *Council* take some such course as this was, to express their dislike of such a Doctrine? or, since they were so free of their *Anathema's*, if they did not approve it themselves, or were not desirous that others should, why did they not *Anathematise* all such as held good Works to be truly meritorious? But they were so far from doing this, that,

2*dly*. We find an *Anathema* denounced against him who asserts, *The good Works of any justified Person to be so much the Gifts of God, as not to be also the Merits of the same justified Person; or that he who is justified by the good Works which are done by him through the Grace of God, and Merit of Jesus Christ, of whom he is a living Member, does not truly merit increase of Grace, eternal Life, increase of Glory.* Whatever may have been their Opinion who did make this Canon, or however they may have expressed themselves in other places, it is plain that the manner of expressing themselves in this Canon, is sufficient enough to make the generality of People believe, that they held good Works to be meritorious in the strictest sense. They do not indeed explain what they mean by *true merit*; but because they have not done it, this is enough to make it suspicious that they at least intended it should be understood according to the most proper and most usual signification.

Sess. 6. can. 32.

And that it has been thus generally taken, may appear from these following Observations.

1. That several Divines of the Church of [redacted]

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ſome of which lived in the time of the Council, have ſhown, that *truly to merit* muſt be oppoſed to any improper ſignification of the word. *Dr. Stilling. the Council of* Trent exam. p. 59, 60.

2. That in the *Index Expurgatorius*, ſet out according to the Order of the Council by Cardinal *Quiroga*, *an.* 1584, ſeveral paſſages, which deny the merit of good Works, are commanded to be blotted out of ſeveral Books, as more particularly out of the Works of *Eraſmus* and *Johannes Ferus*. But that which is moſt remarkable in this Caſe, and which has been taken notice of by ſeveral Learned Men who have treated of this Subject, is, That out of a publick Office of the Church theſe following Queſtions and Anſwers were by the ſaid *Index* ordered to be expunged. *Bp Ushers Challenge.* p. 421. *Dr. Still. Counc. of* Trent. *exam.* p. 61. Gerhard. Confeſſ. Cath. l. 2. p. 3. art. 23. c. 8. p. 769.

Q. *Doſt thou believe that thou ſhalt come to Heaven not by thy own Merits, but by the Virtue and Merit of Chriſt's Paſſion?*

A. *I do believe it.*

Q. *Doſt thou believe that Chriſt died for our Salvation, and that none can be ſaved by their own Merits, or any other way, but by the Merits of his Paſſion?*

A. *I do believe it.*

3. That the *Rhemiſts* who when for the benefit of good Catholicks they by publick permiſſion explain the Scriptures, muſt be ſuppoſed to do it according to the ſenſe of the Council, do maintain the Merit of good Works in the ſtricteſt ſenſe. For they aſſert, That *Mans Works done by Chriſt's Grace do condignly or worthily deſerve eternal Joy.* And *That all good Works done by God's Grace after the firſt Juſtification be truly and properly meritorious, and fully worthy of everlaſting Life, and that thereupon Heave[illegible]-juſt Stipend, Crown or Recompence whi[illegible] to the Perſons ſo working by his G[illegible] Hea-* Rhem. Annot. in Luc. 20. 35. Idem. in 2 Tim 4. 8.

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ven, say they, *as a just Judg, and not only as a merciful Giver, and the Crown which he payeth is not only of Mercy, or Favour, or Grace, but also of Justice.*

Dr. Still. Conc. of Trent exam. p. 3.

4. That several, even of late years, when they give us the sense of the Council about this matter, do expressly say, that the Council did intend to establish such a Merit of good Works as bears a proportion to the Glory of Heaven.

These Observations make it evident what has been generally thought to be the sense of the Council of *Trent* as to this matter; and all that can be replied in defence of the Council is what the Bishop of *Condom* has picked out of the Council's manner of expressing it self, *viz.*

That although the Council asserts good Works to be meritorious, yet,

1. It supposeth those good Works to be done by the Assistance of God's Grace.

2. It proposeth an eternal Reward as a Recompence which is faithfully rendred to Mens good Works in virtue of God's Promise.

I answer;

1. That although we should allow the Assistance of God's Grace, not to destroy the nature of true Merit, as it really does: yet even good Works performed by God's Assistance, cannot be said to be truly meritorious; because they are still imperfect by reason of that mixture of humane Infirmity which still accompanies them. Were they the effects of God's Grace alone, this might give them a Title to a Reward; but that Allay which humane Weakness gives them, abates their value, and makes the free Grace of God to be absolutely necessary for the acceptance of them (although done by his Assistance) to that Reward which they were not otherwise deserving of.

2. That

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2. That ſince the Council propoſeth an eternal Reward as a Recompence which is faithfully rendred to Mens good Works in virtue of God's Promiſe, they either dealt diſhoneſtly in afterwards eſtabliſhing good Works to be meritorious, without ſo much as making mention of the Promiſe, and thereby giving countenance to the Opinion of thoſe who held good Works to be in their own natures truly meritorious; or elſe if they were ſincere, they expreſſed themſelves in very improper terms; ſince the dependance upon God's Promiſe for a Reward, does (as we before obſerved) wholly deſtroy the nature of true Merit.

3. That we do much rejoice if any of the Church of *Rome* are ſincerely and truly of the ſame mind with us, as to this Doctrine of Merit, or that they can any way ſhew the Council of *Trent* to have ſaid nothing about it, but what we teach. But it is evident that ſeveral of that Church, and thoſe Men of great Authority, have been of another Opinion themſelves, and likewiſe thought the Council of *Trent* to have taught otherwiſe about it than we do. And therefore the Biſhop of *Condom* and others are much to be blamed for charging us with miſrepreſenting their Council as to this point, ſince we lay nothing to its charge but what we can ſufficiently prove to have been maintained by thoſe who have both as much right to interpret, and as much reaſon to underſtand the Council's meaning as they can pretend to have.

4. That altho theſe new Modellers, when they ſpeak of good Works being meritorious, according to the ſenſe of the Council of *Trent*, do intermix ſomething concerning the Promiſe of God, as if it were neceſſary to make them ſo, yet they never [redacted] nature of true Merit, they never [redacted]

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(as they ought to do) that good Works in themselves are not truly meritorious of a Reward, but (as the Council of *Trent* before them) they use such ambiguous and doubtful expressions as may both enable them to defend themselves; as if they held nothing more than what we hold; and at the same time give countenance to the Doctrine of Merit in the most proper and strictest sense.

5. That the Faith and Practice of the generality of the Church of *Rome*, in relation to Purgatory, Indulgences, Works of Supererrogation, Penance, *&c.* (all which have a near relation to this Doctrine of Merit) are still as false and scandalous as ever, and therefore it is much to be suspected, That the Doctrine of good Works being in themselves truly meritorious, is likewise now as generally believed, and as much thought to be the Doctrine of the Council of *Trent*, as any other of their false Doctrines.

Having thus cleared our selves from the Imputation of laying that to the charge of those of the Church of *Rome*, which, as is pretended, they do not *hold*, I shall now proceed to shew that the Scriptures produced by *Bellarmine* and others upon this occasion, do give no countenance to the forementioned Doctrine of Merit which we find so much fault with.

Now the Texts of Scripture which are quoted upon this occasion being very numerous, I shall chuse to follow *Bellarmine*'s Method, who has reduced them under several Heads, and endeavour to shew that the Inferences which he makes from them are false and absurd.

The first Head of Scriptures is of such where eternal Life is called a Reward or Wages.

Mat. 5. 12. *Rejoice and be exceeding glad, for great is your Reward in Heaven.*

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Mat. 20. 8. *Call the Labourers, and give them their Hire.*

From whence it is urged, that if eternal Life be properly called a *Reward* or *Wages*, then may good Works, upon which it is beſtowed, be rightly ſtiled *Merits*.

I anſwer;

1. That *Wages* or *Reward* does indeed, according to the ſtricteſt ſenſe, denote a proportion betwixt the Work done, and what is beſtowed; but according to the more looſe ſignification of the word, nothing more is meant than that ſome wiſhed for, and expected advantage does accrue to another upon his performance of ſuch and ſuch conditions, although there be no proportion betwixt ſuch an advantage and the performance of them, but the beſtowing of it does wholly depend upon the bounty of him that gives it. Which diſtinction is approved of by St. *Paul*, when he makes a difference (as he does, *Rom.* 4. 4.) betwixt a *Reward* of *Grace*, and a *Reward* of *Debt*. And therefore we may as well ſay, that becauſe the word *to buy* does commonly ſuppoſe a price either given or to be given, therefore it is ſo to be interpreted in that paſſage of *Iſaiah*, *chap.* 55. 1. *Come, buy Wine and Milk without money, or without price:* or that *Nebuchadnezzar* that wicked King did really *merit* ſomething from God, becauſe it is ſaid, *Ezek.* 29. 19. That he gave him *Egypt as Wages for his Army:* as that where-ever the word *Reward* or *Wages* is found, there muſt neceſſarily be an equality betwixt it, and thoſe good Actions of which by the Grace and Favour of God, it is made the Conſequent, when otherwiſe it would not at all have belonged to them.

2. As to the [illegible] Labourers, it is ſo far from countenanc[illegible] Merit, that it directly tends to ov[illegible]

(1.) If

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(1.) If the Hire, here spoken of, was bestowed in proportion to the Labourers Work, how came it to pass that he who came early into the Vineyard received no greater Wages than he who worked but one hour?

(2.) The design of the Parable is (as *Jansenius* a Popish Writer has observed) to shew that in the last Day those who were here last should be accounted first, *i. e.* That the Apostles and others who seemed Men of mean condition shall be preferred even before the Scribes and Pharisees; and that the Gentiles who were last converted shall be made equal to the *Jews* who were first called to work in the Vineyard of the Lord, and had the Gospel first preached to them. All which tends to set forth the Goodness and Liberality of God, and at the same time to suppress the vain Conceits of such who might be apt to rely too much upon their own Merits.

Jansen. Conc. Evang.

3. It is fit that we here observe, that an eternal Reward is in Scripture stiled an Inheritance; *Col.* 3. 24. *Knowing that of the Lord ye shall receive the Reward of the Inheritance; for we serve the Lord Christ.* Now as it is an Inheritance, it depends upon the free Gift of God, whose Children we are by Adoption, and consequently it cannot be reckoned as a Debt that is properly due unto us upon the account of our Works. *Bellarmine* indeed will needs have it both to be an Inheritance, and a Debt due to us upon the account of our Works, because it is more honourable for us, he saith, to *receive something upon the account of our Works, than wholly to depend upon the Promise of God for it.* In answer to whom it may be returned, that we ought not to consider what would be most honourable for us, as how things in their own nature, or according to God's Appointment, are.

Bell. de Just. l. 5. c. 3.

We find it impossible that our best Deeds should be truly meritorious of an eternal Reward, and then we must

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muſt not go about to aſſert that they are meritorious, becauſe it would be more honourable for us if they were. It is honour enough for us that God is pleaſed to take pity of us when we don't deſerve it, and to make us Partakers of an ineſtimable Reward which we have no pretence to. And therefore we ought to give him the Glory thereof, to whom it is due, and as long as we are happy, not be ſo arrogant as to pretend that our own Works are the meritorious cauſe thereof.

Another Head is of ſuch Scriptures, wherein the Heavenly Reward is ſaid to be given to Men according to the meaſure and proportion of their Works and Labour.

Pſal. 62. 12. —*For thou rendreſt to every Man according to his Work.*

Matth. 16. 27. *For the Son of Man ſhall come in the Glory of his Father with his Angels; and then he ſhall reward every Man according to his Works.*

Luke 6. 38. *With the ſame meaſure that ye meet withal, it ſhall be meaſured to you again.*

Rom. 2. 6. —*Who will render to every Man according to his Deeds.*

1 Cor. 3. 8. *And every Man ſhall receive his own Reward according to his own Labour.*

Gal. 6. 8. *For he that ſoweth to his Fleſh, ſhall of the Fleſh reap Corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting.*

Revel. 22. 12. *And behold, I come quickly, and my Reward is with me, to give every Man as his Work ſhall be.*

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From which Scriptures it is inferred that since they assert a Reward to be given according to the measure of every ones Work, therefore in the giving the Reward respect is had not only to the Promise, or Liberality, or Indulgence of God, but likewise to the Dignity and Efficacy of the Works themselves.

I answer;

1. That *Bellarmine* does in this Inference suppose that in giving a Reward respect is had to the Promise as well as to the Efficacy of the Works. Now if he meant thereby that the Reward does at all depend upon God's Promise, and that without a Promise no Claim could have been made to it, then does he at the same time, as he would establish the Merit of good Works, destroy it. For where there is true Merit, there he who gives it, was bound to have given it, whether he had promised it before or no.

2. That if all the fore-mentioned Places could be interpreted (as all they cannot, although some of them may) with respect only to good Works, and not to bad ones also; then might the Reward said to be given to every one according to his Works be considered with respect to those several degrees of Glory, which good Men shall be made partakers of in another Life. As God has, out of his infinite Liberality, been pleased to promise an eternal Reward, so has he likewise taken care that they who make the greatest improvement in Vertue and Goodness shall be received into a more happy Estate than they who have made less. [Thus the Apostle,

1 *Cor.*

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1 *Cor.* 3. 8. diſcourſing of the ſeveral ways by which the firſt Preachers of the Goſpel had been uſeful, ſaith, that *one planteth, and another watereth, but both theſe were one*; i. e. had the ſame excellent deſign in hand, *viz.* to make Men Converts unto Chriſtianity, and to eſtabliſh them in the moſt holy Faith; and then adds, ——*And every Man ſhall receive his own Reward according to his own labour*; i. e. As every one has been more ſerviceable in the Miniſtry, ſo ſhall his Reward be greater.] But then here is nothing of Merit in the caſe: for both the leſſer Degrees of Glory, as well as the greater, depend upon God's Eſtabliſhment; and although this be an excellent Motive to make us more induſtrious to ſerve and pleaſe God, yet we have no reaſon to value our ſelves upon any ſuch account. For although he ſhould be pleaſed for ſuch our Induſtry to beſtow ſome of the higher degrees of Glory upon us, yet we did not deſerve even the leſſer at his hands.

3. That although ſome of the forementioned Paſſages, having regard only to Mens good Works, may be interpreted with reſpect to the different degrees of Glory in another World; yet there are other which have reſpect to Mens bad Deeds as well as to their good ones: Such is that in *Matthew* 16. 27. ——*And then he ſhall reward every Man according to his Work.* For our Saviour having, in the fore-part of the Verſe declared his coming to Judgment, *For the Son of Man ſhall come in the Glory of his Father with his Angels*, he immediately adds, —*And then he ſhall reward every Man according to his works*; i. e. as it is expreſſed, *John* 5. 29. *They ſhall come forth*

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forth they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.

Now if the fore-mentioned Paſſages are conſidered with reſpect to evil, as well as good Deeds, then they do only denote that different Succeſs which good and bad Men will have in the other Life; the former of which will be eternally happy, the latter eternally miſerable. But this wholly depends upon God's Decrees: and however Sinners may be ſaid to merit Damnation, there is nothing here implied to be in Man, which can any ways be ſaid truly to merit ſo ineſtimable a Reward as is prepared for ſuch as live holy Lives.

Good Deeds it's true may be compared with their own Reward, as well as with bad Deeds. But theſe places of Scripture do not ſo much conſider them as compared with their own Reward, as with bad Deeds; and therefore all that they intimate, is, that in the other World the Event will not be alike to the Good and to the Bad, but that as has been every ones Behaviour here, ſo ſhall he be either puniſhed or rewarded hereafter. And therefore that was a good Diſtinction of Pope *Gregory*, —*That it is one thing to reward a Man according to his Works, and another to reward him according to the Merit of his Works, or for the ſake of his Works.* To reward one according to the Merit of Works, or for the ſake of Works, denotes ſome Proportion betwixt the Reward and Works: but to reward according to Works, ſignifies no more than that things will not happen out alike to all, that all will not be ſaved, nor all damned, but that all good Men will be

be ſaved, and all wicked and impenitent Sinners damned.

A third Argument fetched from Scripture for the Proof of good Works being meritorious, is deduced from ſuch places as do declare an eternal Reward to be ſo beſtowed upon good Works, that they place the very reaſon why eternal Life is beſtowed in the good Works themſelves.

Matth. 25. 34, 35, &c. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

For I was hungred, and ye gave me Meat, I was thirſty, and ye gave me Drink, I was a Stranger, &c.

And in the ſame Chapter, *ver.* 21.——*Becauſe thou haſt been faithful over a few things, I will make thee Ruler over many things, enter thou into the Joy of thy Lord.*

Rev. 7. 14. *Theſe are they which came out of great Tribulation, and have waſhed their Robes, and made them white in the Blood of the Lamb.*

Ver. 15. *Therefore are they before the Throne of God, and ſerve him Day and Night in his Temple; and he that ſitteth on the Throne ſhall dwell amongſt them.*

In theſe places, ſaith *Bellarmine*, the reaſon of the Reward is declared to be the doing of good Works, therefore they are meritorious.

I anſwer,

Firſt, That in the firſt Paſſ[illegible]
the Reward ſpoken of is [illegible]

it is said, *Come and inherit the Kingdom.* Now, as I before observed, good Men being Christ's Children by Adoption, and their Reward being their Inheritance, it depends upon God's Bounty towards them, and not their own Merit. And this the Elect themselves are so sensible of, that even in this Chapter they seem to be amazed at God's loving-kindness towards them, as knowing that all the Good which they could do, bore no Proportion to that immense Reward which was promised to be bestowed upon them.

Secondly, That although *Bellarmine* in that other Passage of St. *Matthew* inserts the Word, *Because*; *Because thou hast been faithful over a few things, I will make thee Ruler*, &c. Yet is not any such Word to be found in the Greek Text, nor in our Translation. And therefore the reason for his grounding his Argument for Merit upon that Passage, is wholly taken away.

Thirdly, That in the Passage quoted out of the Revelations, *These are they which came out of great Tribulation, therefore are they before the Throne of God*, &c. *Bellarmine* leaves out [*have washed their Robes, and made them white in the Blood of the Lamb.*] Which Words do plainly denote Christ's Merits to be necessary for the rendring their good Actions acceptable to God, and consequently that they were not meritorious in themselves.

Fourthly, That these Particles, *For*, *Because*, do not always denote one thing to be the true and proper cause

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cauſe of another, but only the Connexion that is between one thing and another. Thus 1 *Tim.* 1. 13. *I obtained Mercy, becauſe I did it ignorantly in Unbelief.* Now no Man can aſſert the Faults of Infidelity committed through Ignorance, to be the immediate cauſe of God's Mercy towards them. No more from thoſe Paſſages, where there is only declared a Connexion betwixt good Deeds and an eternal Reward, ought it to be concluded that the former are the meritorious cauſe of the latter. They are ſuch things as muſt precede an eternal Reward. They are the Conditions upon which it is promiſed to be beſtowed, and ſo far forth they may be reckoned the cauſe thereof, that it cannot be obtained without them. But they cannot truly be ſaid to be the cauſe thereof, ſo as that it does depend upon them as a neceſſary Effect. Neither do the forementioned Particles which do only connect good Deeds, and an eternal Reward together, and ſhew one to be the Conſequent of the other, at all denote any ſuch thing.

The fourth Argument for the Proof of our good Deeds being meritorious, is fetched from ſuch Scriptures, as do declare that a Reward in Juſtice ought to be given to Mens good Deeds.

2 Theſſ. 1. 4. *So that we our ſelves glory in you in the Churches of God, for your Patience and Faith in all your Perſecutions and Tribulations that ye endure.*

Ver. 5. *Which is a manifeſt Token of the righteous Judgment of God, that ye may be accounted worthy of the Kingdom of God, for which ye alſo ſuffer:*

Ver. 6. *Seeing it is a righteous thing with God to recompenſe Tribulation to them that trouble*

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Verse 7. *And to you who are troubled rest with us.*

2 Tim. 4. 7. *I have fought a good Fight, I have finished my Course, I have kept the Faith.*

Ver. 8. *Henceforth there is laid up for me a Crown of Righteousness which the Lord the righteous Judg shall give me at that day.*

Heb. 6. 10. *For God is not unrighteous to forget your work and labour of Love.*

Now as to these and the like places, where mention is made of God's *Righteousness*, and that as a just Judg, he will reward the Actions of righteous Persons, it may be replied,

That God may be said as a just Judg, to reward such Actions, not because such Actions do in themselves deserve any such Reward, but,

First, Because our Saviour has merited it for us. Although there are no Merits in us, yet there are in our Saviour. He by his Death and Passion has made an Atonement for our Transgressions, and has established in his Blood a new Covenant betwixt God and us; and therefore eternal Life being the purchase of his Sufferings for us, God may in Justice be said to give us it, although what we do our selves be no ways deserving of it.

Secondly, Because God has promised to bestow an eternal Reward upon such good Actions. He is said to be just and righteous who keeps his Promises. Now God has solemnly promised that he will bestow an everlasting Reward upon all such as behave

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have themſelves dutifully towards him, and live up to the Conditions of the Goſpel; and thereby, as Saint *Auguſtin* ſpeaks, has made *himſelf their Debtor, not by receiving any thing, but by promiſing.* And therefore they who do behave themſelves as they ought to do, have a Right and Title to ſuch a Reward, but it is only upon the account of God's Promiſe, and not upon the account of their own good Deeds. For ſhould God even after he had promiſed a Reward, refuſe to beſtow it, he would indeed (what it is impoſſible to ſuppoſe of him) act contrary to his moſt excellent Nature, and muſt needs be thought to want much of that Perfection which is always inherent in him, and Men could not any longer entertain thoſe worthy apprehenſions of him as they did formerly, but at the ſame time they could not complain of any Injury done them, becauſe ſince they did not deſerve to have any ſuch Promiſe made to them, neither could they merit to have it obſerved after it was made.

Ang. in p. 83. Debitorem Dominus ipſe ſefecit non accipiendo, ſed promittendo.

In this therefore conſiſts God's Juſtice in giving us a Reward, not in that we could oblige him to it by our beſt Performances, but in that he has obliged himſelf to it by Promiſe, which it would be contrary to his Divine Perfections not to make good.

The fifth Argument to prove good Works to be meritorious, is fetched from thoſe Scriptures where eternal Life is promiſed to good Works.

Mat. 19. 17. *If thou wilt enter into Life, keep the Commandments.*

Ver. 29. *And every one that hath forſaken Houſes, or Brethren, or Siſters, or Mother, or Wife, or Children, or Lands for my Names ſake, ſhall receive an hundred*

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fold, and shall inherit everlasting Life.

1 Tim. 4. 8. *Godliness is profitable unto all things, having the Promise of the Life that now is, and of that which is to come.*

James 1. 12. *Blessed is the Man that endureth Temptation; for when he is tried, he shall receive the Crown of Life which the Lord hath promised to them that love him.*

In these Places, saith *Bellarmine*, *a Promise being made with the condition of doing something, does not only make the thing promised to be due upon the account of such a Promise, but likewise that he who performs the Work, may be said to have merited the thing promised, and to have just reason to demand it, as what does of right belong to him.*

I answer;

1. That *Bellarmine* himself in this place is so modest as not positively to affirm, that where there is a *Promise* there can be any *true Merit*. All that he here asserts, is, that he who performs the Work *may be said* to have merited the thing promised. Now we think it very improper to affirm that any one can be said truly to merit what without a Promise he could never have obtained.

2. Altho in these places a Promise is made to several Performances, yet who ever fulfilled the conditions to which they are made? who ever has *kept the Commandments*? who ever has been *godly*? who ever *has endured Temptation* after that manner, and to that degree, as to dare to affirm the Reward, even upon the account of God's Promise, to be his due? After we have done the best we can, we shall find our Performances to be very weak and imperfect, and that we have reason daily to put up that Petition to God Almighty, *Forgive us our Trespasses*. And if so, how kind so ever God may have been in promising us an inestimable Reward, yet since upon the account of our many failings we cannot come

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up to the conditions upon which he has promiſed it, we have but little reaſon to pretend to merit it, eſpecially ſince,

3. All our beſt Actions, altho performed by God's Aſſiſtance, bear no proportion to what he has been pleaſed to promiſe us. Had God made us no promiſe of a Reward, we were bound upon the account of our Creation, and thoſe Mercies which we daily receive from him, to have ſerved him according to the beſt of our power; ſhould then our good Deeds be never ſo perfect, they would be abundantly recompenſed even in this Life. What equality then betwixt the Actions of finite Creatures, and the eternal Kindneſs of an infinite God in the World to come?

To promiſe us any thing, deſtroys the nature of true Merit; but to promiſe ſo vaſt a Reward, and to ſuch who cannot exactly perform the conditions upon which it is promiſed, ſets us at a greater diſtance from it.

The ſixth Argument to prove good Works to be meritorious, is fetched from thoſe Scriptures where mention is made of good Men being worthy of a Reward.

Luke 10. 7. *The Labourer is worthy of his Hire.*

2 Theſſ. 1. 5. —*That ye may be counted worthy of the Kingdom of God for which ye alſo ſuffer.*

Rev. 3. 4. *Thou haſt a few Names even in* Sardis, *which have not defiled their Garments, and they ſhall walk with me in white, for they are worthy.*

In theſe and the like places, ſaith *Bellarmine*, to be *worthy* of a Reward ſignifies to *merit* it.

I anſwer,

That *to be worthy* is of a much larger ſignification than *to merit*. For to merit a Reward, ſignifies (as has been ſhewn) to do ſomething betwixt which and the

the Reward there may be some equality or proportion. But *to be worthy of it*, may denote no more than the Performance of such Conditions, unto which by the kind Acceptation of the Donor, it is made to belong, although there be no Equality betwixt it, and the Performance of such Conditions. When God is pleased so to assist us with his Grace, as that we perform what is acceptable in his Sight, and what he has thought fit to reward: then may we be said to be worthy of such a Reward, because he has made us to be so. Hence St. *Bernard*, [*We are worthy by his Dignation, not by our own Dignity.*] But could we have been said truly to have merited it, what we had done, must have been of our own Strength and Power, and we must have done it in that Degree of Perfection, as that without any Promise from God, we might have justly challenged it as our due from him.

Bern. de ded. Eccl. ser. 5. — *Illius dignatione non nostra dignitate.*

The seventh and last Argument mentioned by *Bellarmine* for the Proof of *Merit* is fetched from such Scriptures where God is said to be a just Judg, and no Accepter of Persons.

Rev. 2. 11. *There is no respect of Persons with God.*

Gal. 2. 6. *God accepteth no Man's Person.*

1 Pet. 1. 17. *And if ye call on the Father, who without respect of Persons judgeth according to every Man's Work*, &c.

Acts 10. 34. *Then* Peter *opened his Mouth, and said, Of a truth, I perceive that God is no Respecter of Persons.*

For then, saith *Bellarmine*, there is respect had to Persons when a Judg gives a *Reward* without *Merits*, or a greater *Reward* where there are few *Merits*, and therefore God in the Retribution of *Rewards*, considers Mens *Merits*, and according to the Diversity of their *Merits*, assigns the Mansions of eternal Glory.

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I answer,

1. That as to the Distribution of Rewards no Judg can properly be said to be an Accepter of Persons, who gives any one more than he deserves, unless he were obliged to the contrary, or did another an Injury by defrauding him that had more *Merits* of what was his due, to give to him that had less. Now if in the forementioned Passages, God be considered with Respect to the final Distribution of Rewards according to Mens Works, if he shall bestow a Reward far surpassing all their best Actions, how was he obliged to the contrary?

He would indeed act contrary to his own Truth and Faithfulness, should he not bestow such a Reward because he has promised it. But what can forbid him to distribute his own Gifts as he pleaseth?

And as for his doing another an Injury by bestowing upon any one more than he deserves, this cannot be; because he has an eternal Reward in store for all such (how many soever they be) who perform the Conditions upon which out of meer Grace and Favour he has made it to become due.

2. That in most of the forementioned Passages, if not in all, where God is said to be *no Accepter of Persons*, respect is had not so much to the final Distribution of Rewards according to Mens Works, as to his calling the *Gentiles* to be made Partakers of the Benefits of the Gospel.

The *Jews* knew themselves to have been God's peculiar People; they believed the Promise of the Messiah to belong only to them, and therefore were wont to despise others who were not of the Stock of *Abraham* as well as themselves. But at our Saviour's coming the partition Wall was broken down, and God declared to be no Accepter of Persons, in that all Persons of what

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Quality or Nation soever were alike capable of being made Members of the new Covenant in Christ.

Having thus explained those Texts which are brought by *Bellarmine* and others to prove good Works to be truly meritorious, and shown that they give no Countenance to any such Doctrine, it were as easie to show that they have as much abused *Antiquity* in this matter, as they have the *Scriptures*; but my Business being only to vindicate the Scripture from their false Interpretations, I shall conclude this Discourse with these following Observations.

1. That this Doctrine has so little Foundation in the Scripture, that the Word *Merit* is not so much as to be found there. *Bellarmine* indeed pretends to show us the Word in two places, but he quotes them both according to the Latin Translation which we do not allow of.

Omnis misericordia faciet locum unicuique secundum meritum operum suorum. Πᾶσα ἐλεημοσύνη ποιήσει τόπον ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ δόξης.

The first is *Eccles.* 16. 14. The English whereof according to the Latin Translation is, *All Mercy shall make place for every one according to the Merit of his Works.* But according to the *Original* it is, *Every Man shall find according to his Works.* Now we have already shown the great Difference betwixt receiving according *to the Merit of our Works*: and receiving *according to our Works.* The first denotes an Equality betwixt the Reward and good Works, the second only signifies the Reward to be the consequent of them.

Talibus hostiis promeretur Deus. Τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

The other Passage is *Heb.* 13. 16. which according to the Interpretation of bad *Latin*, denotes *God to be obliged by such Sacrifices*; but according to the Interpretation of the *Greek*, no more is meant than that, *with such Sacrifices God is well pleased*; which he may be when there is nothing of Merit in the case.

Psal. 38. 4. Matth. 6. 12. 2. That there are a great many places of Scripture which do directly contradict this Doctrine of *Merit*.

For

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For beſides ſuch as ſet forth our many Sins and Infirmities, and declare the Neceſſity of God's Forgiveneſs; ſuch as aſſert our good Works to be done by the Aſſiſtance of God's Grace. That we were obliged to have done them although we had had no Proſpect of a Reward; That an eternal Reward is our Inheritance, and that there is no Poportion betwixt it and the beſt of our Actions. There are other places which expreſly affirm *eternal Life* to be the *Gift of God*: other which declare Juſtification to be of Grace, and conſequently Glorification to be ſo too; *for whom he has juſtified, thoſe he has glorified* Other which teach us the Neceſſity of daily praying to God for a Supply of things neceſſary for our preſent Subſiſtence, and conſequently that if we do not merit our *daily Bread*, much leſs can we merit *eternal Life*. Other which bid us; after we have done our beſt, to own our ſelves to be *unprofitable Servants*. Other that will not allow even our Sufferings for the ſake of Religion *to be worthy to be compared with the Glory which ſhall be revealed in us.*

Phil. 2. 13. John 15. 5. 2 Cor. 3. 5. Luke 17. 10. Rom. 8. 16, 17, 18. Rom. 6. 23. Matth. 6. 11. Luke 17. 10. Rom. 8. 18.

Laſtly, There are ſeveral other which do in ſo ample a manner ſet forth the Merits of our Saviour's undertaking for us, as they do wholly take us off from placing any Truſt or Confidence in any of our beſt Performances.

THE END.

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A

TABLE

OF THE

Several TEXTS,

Which are made use of by the Romanists, *for the proof of their several Doctrines.*

I.

Concerning the Obscurity of Scripture.

PSAL. 119. 34. p. 40.
18. } p. 24.
73. }
135.
Matth. 13. 11. p. 36.
Luke 8. 10. p. 38.
Luke 24. 27. p. 25.
45. p. 37.
John 5. 35. p. 39.
Acts 8. 31. p. 26.
1 Cor. 12. 10. p. 37.
2 Tim. 3. 7. p. 39
2 Pet. 3. 16. p. 27
1. 20. p. 35
1 John 4. 6. p. 38
Rev. 5. 4. p. 40

II.

Concerning the Insufficiency of Scripture, and the Necessity of Tradition.

1 CHRON. 29. 29. p. 55.
2 Chron. 9. 29. p. 55.
1 Kings 4. 32. p. 44
Neh. 13. 19. p. 42

Digitized by Google

Exod. 23. 8.	p. 60.	1 Cor. 5. 9.	p. 57.
Deut. 32. 7.	p. 60.	2 Theſſ. 2. 15.	p. 57.
Judges 6. 13.	p. 60.	1 Tim. 6. 20.	p. 70.
Pſal. 44. 1.	p. 60.	2 Tim. 1. 13, 14.	p. 70.
John 16. 12.	p. 63.	2 Tim. 2. 1, 2.	p. 70.
John 21 25.	p. 62.	2 *Ep.* John 12.	p. 72.
1 Cor 11. 2, 16.	p. 64.	3 *Ep.* John 13. 14.	p. 72.
23. 24.	p. 64.	Col. 4. 16,	p. 57.
1 Cor. 7. 1.	p. 57.		

III.

Concerning the Supremacy of St. Peter.

Matth. 16. 18, 19.	p. 78.	John 21. 15, 16, 17.	p. 106.

IV.

PART 2.

Matth. 23. 2.	p. 139.	John 22. 15, 16, 17.	p. 105.
Matth. 14. 29.	p. 127.	Gen. 1. 1.	p. 139.
Luke 5. 3, 7, 10.	p. 128.	Deut. 17. 8, 9, 10, 11, 12.	p. 134.

V.

Concerning Infallibility.

Pſal. 132. 13, 14.	p. 183.	18. 20.	p. 157.
Cant. 4. 7.	p. 145.	23. 1, 2.	p. 154.
Iſaiah 1. 26.	p. 145.	28. 20.	p. 157.
2. 3, 4.	p. 182.	Luke 10. 16.	p. 159.
35. 5.	p. 184.	22. 32.	p. 161.
52. 1.	p. 145.	John 14. 16.	p. 164.
59. 21.	p. 184.	14. 26.	p. 166.
Matth. 16. 18.	p. 146.	16. 13.	p. 168.
18. 17.	p. 150.	Acts 15. 28.	p. 173.

Digitized by Google

Ephes. 4. 14.	p. 174.	Heb. 13. 7.	p. 180.
1 Tim. 3. 15.	p. 175.	Revel. 1. 13, 15.	p. 178.
2 Tim. 2. 19.	p. 177.		

VI.

Concerning the Worship of Angels and Saints departed.

PART 1.

2 Kings 2. 11.	p. 211.	Matth. 27. 52.	p. 223.
Jerem. 15. 1.	p. 196.	Luke 16. 19, to 31.	p. 207.
Zech. 1. 12.	p. 200.	15. 7, 10.	p. 201.
Pſal. 91. 11.	p. 220.	John 5. 45.	p. 205.
Dan. 10. 13.	p. 220.	Acts 12. 13.	p. 201.
Dan. 10. 20, 21.	p. 221.	Hebrews 1. 14.	p. 220.
Deut. 32. 8.		2 Peter 1. 15.	p. 198.
Baruch. 3. 4.	p. 199.	Revel. 2. 26, 27.	p. 224.
2 Maccab. 15. 12, to 15.	p. 199.	3. 12.	p. 227.
Matth. 17. 3.	p. 223.	3. 21.	p. 228.
18. 10.	p. 221.	6. 10.	p. 197.
22. 30.	p. 204.	12. 10.	p. 206.

VII.

PART 2.

GEN. 2. 18.	p. 270.	2 Chron. 6. 16.	p. 263.
Gen. 18. 2.	p. 234.	Job 5. 1.	p. 255.
Gen. 19. 1, 19, 20.	p. 235.	Job 19. 21.	p. 255.
Gen 48. 16.	p. 252.	Job 42. 8.	p. 256.
Exod. 32. 13.	p. 263.	Pſal. 132. 1. 10.	p. 269.
Numb. 22. 31.	p. 236.	Dan. 2. 46.	p. 239.
Joſh. 5. 13, 14.	p. 237.	Rom. 15. 30.	p. 256.
1 Sam. 28. 14.	p. 238.	Eph. 6. 18, 19.	p. 256.
1 Sam. 7. 8.	p. 256.	Eph. 3. 16.	p. 257.
1 Kings 15. 4.	p. 263.	Gal. 3. 9.	p. 267.
2 Kings 19. 24.	p. 263.	1 Theſſ. 2. 25.	p. 257.

Digitized by Google

2 Theſſ. 3. 1.	p. 257.	Rev. 8. 3.	p. 268.
Col. 4. 3.	p. 257.	Rev. 5. 8.	p. 269.
Heb. 13. 8.	p. 257.		

VIII.

Concerning the Worſhip of Images and Reliques.

Exod. 28. 2.	p. 291.	Pſal. 99. 5.	p. 285.
12. 16.	p. 291.	Iſai. 11. 10.	p. 300.
Exod. 3. 15.	p. 289.	Matth. 5. 34, 35.	p. 287.
Exod 13. 19.	p. 296.	Matth. 24. 30.	p. 292.
Exod. 25. 18.	p. 279.	Matth. 11. 20, 21, 22.	p. 300.
Numb. 21. 8, 9.	p. 282.	Acts 5. 12, 15.	p. 301.
Deut. 34. 6.	p. 297.	Acts 19. 11, 12.	p. 302.
2 Kings 13. 21.	p. 298.	Phil. 2. 10.	p. 293.
2 Kings 23. 16, 17, 18.	p. 299.		

IX.

Concerning Seven Sacraments, and the Efficacy of them.

PART 1. PART 2.

Of Confirmation.

Luke 24. 9.	p. 312.
John 16. 8.	
John 15. 26.	
John 14. 16.	
Acts 1. 8.	p. 312.
Acts. 8. 17.	p. 315.
2 Cor. 1. 21, 22.	p. 318.
Heb. 6. 1.	p. 320.
1. John 2. 27.	p. 319.

Of Penance.

Matth. 4. 17.	p. 323.
Mark 1. 15.	
John. 20. 22, 23.	p. 324.

Of Orders.

Acts 6. 6.	p. 335.
Acts 13. 3.	
Acts 14. 23.	
Acts 13. 2.	p. 339.
Acts 20. 28.	p. 339.
Eph. 4. 11.	p. 339.
1 Tim. 4. 14.	p. 335.
2 Tim. 1. 6.	
1 Tim. 4. 14.	p. 337.

Of Matrimony.

1 Cor. 7. 7.	p. 344.
Eph. 5. 32.	p. 342.

Digitized by Google

1 Thess. 4. 4. } p. 344
1 Tim. 2. 15. }

Of Extreme Unction.

Mark 6. 13. p. 346.
Mark 16. 18. p. 350.
James 5. 14, 15. p. 347.

Of the Efficacy of the Sacraments.

Matth. 3. 11. p. 352.
Mark 1. 8. p. 352.
Mark 16. 16. p. 353.
Luke 3. 16. p. 352.
John 1 26. p. 352.
John 3. 5. }
Acts 2. 38. } p. 353.
Acts 22. 16. }
Eph. 5. 26. }
1 Pet. 3. 21. }
Acts 8. 18. p. 354.
1 Cor. 10. 17. p. 355.

X.

Concerning the Sacrifice of the Mass.

PART I.

GEN. 14. 18 19. p. 365
Exod 12. 3. p. 382
Exod. 24. 8. p. 387
1 Sam. 2 35. p. 390
Prov. 9. 1. p. 391
Isa. 19. 19, 21. p. 392
Isa. 66. 21. compar'd with Jer. 33. 18. } p. 393
Dan. 8. 11, 12. p. 394

XI.

PART 2.

LEV. 1. 9. p. 429
Mal. 1. 11. p. 397
1 Sam. 7. 9. p. 429
Matth. 26. 28. p. 410
Luke 22. 19. 20. p. 410
John 4. 21, 23. p. 404.
Acts 13. 2. p. 419.
1 Cor. 10. 14, — 21. p. 424
1 Cor. 11. 24. p. 410.

Digitized by Google

XII.

Concerning the Doctrine of Transubstantiation.

Matth. 26. 26, 27, 28.	p. 455	John 6. 61.	p. 446
John 6. 51.	p. 437	John 6. 62.	p. 446
John 6. 52.	p. 440	1 Cor 10. 16.	p. 453
John 6. 53.	p. 441		

XIII.

Concerning Auricular Confession.

Num. 5. 6, 7.	p. 483	John 11. 44.	p. 485
Gen. 3.	p. 481	John 20. 23.	p. 460
Gen. 4.	p. 482	Acts 19. 18.	p. 473
Lev. 13. 14.	p. 482	2 Cor. 5. 18, 19.	p. 474
Matth. 8. 5, 6.	p. 484	James 5: 16.	p. 477
Matth. 16. 19.	p. 360	1 John 1. 9.	p. 480
Matth. 18. 18.	p. 360		

XIV.

Concerning Satisfactions.

PART 1.

Gen. 2. 17.	p. 517	Deut. 32. 50.	p. 527
Exod. 32. 1, &c.	p. 523	2 Sam. 12. 13. to 17.	p. 519
Numb. 12. 15.	p. 522	2 Sam. 24. 1.	p. 522
Numb. 14. 2, &c.	p. 525	1 Kings 13. 1.	p. 529
Numb. 20. 28.	p. 527	1 Cor. 11. 29.	p. 530

XV.

Digitized by Google

XV.

PART 2

LEV. 4. 5, 6.	p. 547	Luke 11. 41.	p. 541
Pſal. 119. 62.	p. 562	1 Cor. 11. 31.	p. 546
2 Chron. 7. 14.	p. 534	2 Cor. 2. 10.	p. 563
Jer. 18. 7. 8.	p. 535	2 Cor. 7. 11.	p. 545
Prov. 16. 6.	p. 538	2 Cor. 8. 14.	p. 560
Dan. 4. 27.	p. 539	1 Col. 24.	p. 552
Jonah 3. 4.	p. 534	Eph. 5. 1, 2.	p. 557
Matth. 3. 8.	p. 543	Gal. 6. 2.	p. 558

XVI.

Concerning Purgatory.

PART 1.

Numb. 14. 32. ver. 33.	p. 583	Mich. 7. 8, 9.	p. 613
Exodus 1. 15.	p. 587	Iſaiah 9. 18.	p. 614
James 2. 25.		Malachi 3. 3.	p. 615
Matth. 5. 22.	p. 588	Matth. 12. 32.	p. 616
1 Cor. 15. 29.	p. 597	1 Cor. 3. 15.	p. 625
1 John 5. 16.	p. 602	Matth. 5. 25, 26.	p. 628
Zech. 9. 11.	p. 606	1 Pet. 3. 19.	p. 933
Pſalm 66. 12.	p. 608	Acts 2. 24.	p. 636
1 Sam. 3.	p. 610	Luke 32. 42.	p. 637
2 Kings 1.	p. 610	Phil. 2. 10.	p. ibid.

XVIII.

Concerning Prayers in an Unknown Tongue

PART 1ſt. & 2d.

LEVIT. 16. 17. Luke 1. 8	p. 662	Matth. 21. 16.	p. 679

Digitized by Google

XIX.

Concerning the Celibacy of Priests.

PART 1, 2.

1 Tim. 3. 2. p. 745
Titus 1. 8. p. 754
2 Tim. 2. 4. p. 756
1 Cor. 7. 32, 33. p. 757
1 Cor. 7. 5. p. 761
Luke 1. 23. p. 761
1 Sam. 21. 4. p. 765
Luke 1. 34. p. 778
Matth. 19. 12. p. 780
1 Tim. 5. 11, 12. p. 782

XX.

Concerning the Visibility of the Church.

Numb. 24. 4. p. 825
1 Kings 8. 14. p. 825
2 Sam 7. 16. p. 837
Psal. 19. 4. p. 832
Psal. 72. 5. p. 837
Psal. 89. 3, 4. p. 836
Isa. 49. 14. to 17.
Isa. 54. 9. to 12.
Isa. 60. 15. to 20.
Isa. 61. 8, 9. p. 838
Isa. 62. 3. to 12.
Isa. 66. 21.
Jerem. 30. 2. p. 840
31. 35, to 37.
32. 38, to 41.
33. 14, to 20.
Ezek. 34. 22, to 25. p. 841
37. 23, to 27.
48. 35.
Matth. 16. 18. p. 826
Matth. 18. 17. p. 829
Matth. 28. 20. p. 845
John 14. 16. p. 846
Acts 20. 28. p. 831
15. 3. p. 831
15. 4.
18. 22. p. 832
2 Cor. 4. 3. p. 842
Eph. 4. 11, to 14. p. 843
1 Cor. 15. 9.
Gal. 1. 13.
Phil. 3. 6. p. 832
1 Tim. 3. 14, to 16.

Digitized by Google

XXI.

Concerning Merits.

Psalm 62. 12.	p. 865	Gal. 2. 6.	p. 876
Matth. 5. 12.	p. 862	Gal. 6. 8.	p. 860
Matth. 20. 8.	p. 863	2 Theſſ. 1.	p. 871
16. 27.	p. 865	2 Theſſ. 1. 5.	p. 875
25. 34, &c.	p. 869	2 Tim. 4. 7, 8.	p. 871
25. 21.	p. 869	1 Tim. 4. 8.	p. 873
19. 17, 29.	p. 873	Hebr. 6. 10.	p. 871
Luke 6. 38.	p. 865	James 1. 12.	p. 873
10. 7.	p. 875	1 Pet. 1. 17.	p. 876
Acts 10. 34.	p. 876	Revel. 3. 4.	p. 875
Rom. 2. 6.	p. 865	2. 11.	p. 876
1 Cor. 3. 8.	p. 865	7. 14, 15.	p. 869
		22. 12.	p. 869

Digitized by Google

A TABLE OF THE Principal Matters Contained in this VOLUME.

The INTRODUCTION.

Page

THE Faith *of the* Reformed *called by the Church of* Rome Bibliſm, *and they themſelves* Bibliſts, 5

The ſincere Chriſtians of all Ages governed themſelves by the Word of God, ibid.

The Hereticks of the firſt Ages appealed from the Bible to Tradition; ſome invented new Goſpels, and others razed ſeveral Places out of the true Goſpel, 6

As the Papacy encreaſed, the uſe of the Scriptures decreaſed, ibid.

Page

Where the Canon Law and School Divinity obtained, theſe were conſulted more in all caſes of Controverſy and Diſpute than the Bible, 7

Pious Tales and Legends injoined to be read by the People, ibid.

The Apocryphal Books made a part of the Chriſtian Rule, and the Bible prohibited, by a Synod of Tholouſe *in the* 13th *Century,* ibid.

Cajetan *applied his Mind to the ſtudy of the Scriptures, and writing Comments upon them, upon the Diſpute he had with* Luther, 8

It

Digitized by Google

Page

It was dangerous in England *for a Lay-man to have a Bible, for some years after the Reformation was begun by* Luther, 9

In after-time, when the People had the use of the Bible, and nothing less than the Word of God would content them, the Papists then appealed to the Bible *for the confirmation of their new Doctrines,* ibid.

This method of theirs improper for these two Reasons:

First, *Because they declare, that several Articles of Popery are not contained in the Scriptures, but must be taken from Church-Authority,* 10

This confessed to be true as to Invocation of Saints, by Cardinal Perron, *Card.* Bellarmine, Salmeron, *Father* Coton, 10, 11

Secondly, *Because they declare the* Scriptures *are obscure, even in matters of Faith, so as that the People, without an Infallible Guide, cannot find out the true sense of them,* 12

Notwithstanding this the Romanists, where the Person is weak and ignorant, boast of Scripture-Proofs for their Religion, and against ours. ibid.

Instances of this kind from Bellarmine, *Card.* Perron, *Father* Coton, *and amongst the English Writers, from the Author of the* Touchstone *of the Reformed Gospel, and the Catholick Apostle,* 13, &c. 16

I.

Concerning the Obscurity of the Holy Scriptures.

Page

THE Plainness and Perspicuity of the Scriptures opposed by C. Bellarmin, by Scriptures, by Sayings of the several Fathers, and by answering Objections, 17

What the Protestants believe touching the Perspicuity of Scripture. Several things herein premised.

1. *Protestants are far from thinking the Scriptures to be throughout plain and easy to be understood,* 17

2. *That all Persons are not in a capacity of understanding all Scripture, but according to their Educations, Parts, and other Circumstances, they are capable of knowing the true meaning of more or less of it,* 18

Digitized by Google

Page

3. *That some places are so obscure and difficult, that the most Learned cannot be certain of their having attained to the true sense of them,* 19

4. *That a great part of Scripture is now very easy, which was once difficult, and that many things are now extreamly difficult, which* Time *will make as easy,* ibid.

5. *That all things necessary to be rightly understood in order to Salvation, are in the Holy Scriptures delivered with great Perspicuity,* 20

The Objection answered, viz. *That it is not plain in Scripture, what Points are necessary, and what not,* 21

6. *That those Matters, the knowing of which is only profitable, and of use to our greater growth in Vertue,* &c. *most of them are very plainly delivered in Scripture,* ibid.

7. *That the Scriptures, though so plain in the most necessary Points, may yet by bad Men be misunderstood and perverted to an ill Sense,* 22

8. *That when we affirm all things* necessary to Salvation, *to be perspicuously contained in Scripture, we mean all such things, of which the Spirit is designed to be the Instrument of Conveyance to our understandings,* 23

Several places of Scripture alledged by the Cardinal for the proof of its Obscurity, *against the* Protestant *Doctrine touching its Perspicuity, considered and examined,* 24

Psal. 119. 73, 18, 135. Luke 24. 7. *examined,* 25

Acts 8. 31. *considered and answered,* 26

2 Pet. 3. 16. *five things returned in answer to the Cardinal's Interpretation of this Place,* 27, to 32

Several Citations of Scripture considered, that are made use of upon this Argument by the Author of the Touchstone of the Reformed Gospel.

Rev. 2. 5. } *both these places misquoted by that Author* } 32
Luk. 2. 50. }

Rev. 5. 4. *answered in four Particulars.*

Four Reasons laid down to vindicate 2 Pet. 1. 20. *from their false Interpretation,* 35

Luk. 24. 45. *This place can't be understood of the Scriptures in general, but only of the Prophecies concerning Christ in the Law of* Moses, *and in the Prophets and Psalms,* 37

1 Cor. 12. 10. *doth no ways prove the Obscurity of the Scriptures; but* that *for the sake of which our* Adversaries *are so zealous to have them obscure,* ib.

Luke 8. 10. *only proves our Saviour made choice of a Parabolical way of Speech for some time to*

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Page

to his Hearers, [illegible] they reach it all Advantages [illegible] his Discourses [illegible] a Mischief, [illegible]

The Doctrine of the Obscurity of the Scriptures [illegible] necessary [illegible] upon Experience, [illegible] Transubstantiation [illegible] Senses. [illegible]

Several places of Scripture [illegible] posed by the Romanists, [illegible] more clearly [illegible] the Perspicuity of the Scriptures, [illegible] Objection [illegible]

Deut. [illegible]

2 Cor. [illegible]

Card. Bellarmine's Exposition of these two Places examined. [illegible]

Whether a Writing be obscure or plain [illegible] a Question [illegible]

[illegible]

II.

Concerning the Insufficiency of Scripture, and Necessity of Tradition.

Page

THree things here examined, which are held by the Church of Rome, and endeavoured by them to be proved from Scripture.

I. That the Scripture doth not contain all things necessary to Salvation, or is not a Rule sufficient to guide us therein. This answered, 54

The loss of many Books mentioned in Scripture, doth not make it an unsufficient Rule to us; This proved by four Reasons;

1. Every thing wrote by inspired Persons was not Canonical, or indeed of Divine Inspiration, 55

This Inspiration was not a power at all times resident in all those Persons, ibid.

2. Those

Page

2. *Those Books that are not now extant, mentioned in Scripture, were not Canonical, because they are lost,* 56

3. *Though some part of the Scripture is lost, yet it follows not that what was lost did contain things necessary to Salvation, and that what remains is not now a sufficient Rule,* ibid.

4. *That which was once written, and is now no where extant, hath not been preserved to us by Tradition,* ibid.

Whether St. Paul *writ an Epistle to the* Laodiceans, *considered,* 57

II. What is to be understood by Tradition in a Theological sense, and whether a necessity of such a Tradition can be proved from Scripture, 58

Card Bellarmine's *Proof from Scripture* (Gen. 18. 19.) *for the necessity of Tradition examined and answered in four Particulars,* 59

Exod. 13. 8. *considered and answered in five particulars,* 60, 61

III. Whether there be any necessity of a Tradition, where there is a written Word? or whether there be indeed any such Tradition? This examined as to those places of Scripture alledged by the Cardinal for it, 62

John 21. 25. *four Reasons assigned why this place of the Evangelist can make nothing for that end it is produced by him,* 62, 63

John 16. 20. *The Cardinal's Observation from it, and an Answer returned in three particulars,* 64

1 Cor. 11. 2. *no necessity of interpreting this of any other Tradition, than of what is contained in Scripture,* viz. *the great Doctrines and Rules of it, which the Apostle delivered to them when present, and which he wrote to them when absent,* ibid.

1 Cor. 11. 23. *this makes directly contrary to the Doctrine of Tradition,* 65

Three things alledged in answer to C. Bellarmin's *Inference from the* 34th *Verse of the forementioned Chapter,* 66

2 Thess. 2. 15. *examined in four particulars,* 67, 68

C. Bellarmin's *Reply to it considered and answered,* 69

Bellarmine *proceeds to prove this point of Tradition the same way, and from the same places of Scripture, with some Heretics in the time of* Tertullian, *viz.* 1 Tim. 6. 20. 2 Tim. 1. 13, 14. Chap. 2. 1, 2. 70

These places considered in two particulars, 71, 72

2 John 12. } *cited to little purpose by the Card.*
3 Joh. 13. 14. } *in this Argument* 73

Several Texts brought by the Authors of the Touchstone *of the*

Digitized by Google

the Principal Matters

Page

the Reformed, and of the Catholick Scripturist, to prove,

1. That the Word was for some time without a written Word, and had nothing but Traditions and verbal Teaching,

II.

Concerning the Supremacy of St. Peter and the Pope over the whole Church.

PART I.

Page

THree ways made use of by the Cardinal to prove the Supremacy;

First, *By some places of Scripture.* Secondly, *By many Priviledges and Prerogatives of St.* Peter. Thirdly, *By Testimonies. The first of these only concerned in this Design,* 78

Mat. 16. 18, 19. *largely considered and examined,* ibid.

1. *Two things implied in the former part of this Promise;*

First, *That there is no certainty that St.* Peter *is meant by the* Rock, *upon which Christ saith, he will build his Church,* 79

By Rock, *according to the best sense of the antient Interpreters, is understood the* Faith *concerning Christ, which St.* Peter *had openly confessed,*

Page

That the same thing is also implied, 81

The various Opinions of later Interpreters and Expositors of that Place examined. ib.

The Cardinal Cannot prove the Supremacy of St. Peter's Successors, but by those all, and especially by St. Paul, *whose Words was Promise to have a respect to all, who had the Office of Apostles,* 82

Jesus Christ the only Foundation *that can be laid, and therefore St.* Peter *cannot be the Foundation, but only as a Minister of Jesus Christ, who helped to lay the Foundation, which is Christ himself,* 83

First *and*

Page

Faith in Christ may be called a Foundation [Col. 1. 23.] *and the Apostles (as Preachers of this Faith) are called a Foundation,* Eph. 2. 20. ibid.

The Apostles understood no such Preheminence from these Words, nor did St. Peter *himself so interpret them, when the Holy Ghost came upon them to lead them into all Truth,* 83,84

Secondly, *There is nothing in the word* Rock, *which implies any Superiority of Power and Authority over the rest of his Brethren and the whole Church, (if we should suppose this Promise made to him alone) but only hath a respect to the support and stability of that Structure that is laid upon it,* 84

Card. Bellarmine's *Explanation of this* Word *very improper, if not downright nonsense,* 85

C. Bellarmine's *Reply to this,* viz. *the* Apostles *were all* Foundations *as well as St.* Peter, *examined and answered,* ibid.

Impossible for the Popes of Rome *to make out their Claim to which they pretend from him, that they succeed him in this Authority,* 86

No Evidence that St. Peter *was Bishop of* Rome, *but only that he founded that Church, and setled a Bishop there,* ibid.

Bellarmine's *Assertion, that the Apostles being dead, the Apostolical Authority remained in* Peter's *Successors alone, examined,* 87

The Popes Priviledg of Infallibility as well as supreme Dominion, asserted by the Cardinal from this place of Scripture, considered, 88, 89

II. *The latter part of this Promise considered,* And I will give thee the Keys of the Kingdom of Heaven, *&c.* 90

What is here meant by the Kingdom of Heaven, *by* binding and loosing? 91

The same with the Power of the Keys, *which was not here promised to him alone, but equally to them all,* ibid.

Thus the Antients interpreted this place, St. Austin *particularly, a remarkable Quotation of whom is at large consider'd,* 92,93

This justified by three other passages in the holy Gospels, viz. Matth. 18. 18. & 19. 28. John 20. 21, 22, 23. *all of which do demonstrate that the* Keys *were not given to him alone,* 94,95

The Opinion of those confuted who affirm that Christ gave the Power of remitting and retaining Sins *to all the Apostles, but the* Power of the Keys *to St.* Peter *alone,* 96

As the Keys *were not promised to St.* Peter *alone, so not to him more than any other Apostle, but only the use of them first, before any other Apostle,* 97, 98

Con-

Digitized by Google

Page

Conſult, 98

A recapitulation of the whole of this Argument in eight particulars, 98, 99

Mat. 23, 8, 9, 10. *overturns the Pretentions of Superiority in* St. Peter *and his Succeſſors*, 99

That St. Peter *had no power to make, but only to declare the Laws of our* Saviour *Jeſus Chriſt, is evident from thoſe words,* One Shepherd, one Lord, one Law-giver, who is able to ſave and to deſtroy, 100

The word [*Bind*] *imports not a power to impoſe Laws, but only to tie Men to thoſe Laws which are already made*, 101

A Citation out of St. Hierom, *alledged by the* Romaniſts *for the proving a Supremacy of Power in* St. Peter *over the reſt of the Apoſtles, conſidered*, 102

This Diſcourſe concluded with the Obſervation of Dr. Hammond *on this Argument*, 103, 104

IV.

To prove the Supremacy of St. *Peter* and of the *Pope* over the whole Church.

PART 2.

Page

St. John ch. 21. v. 15, 16, 17. *alledged by the* Romaniſts *to prove ſomewhat granted to* St. Peter, *which was conferred on none of the Apoſtles, that of a Paſtor of the whole Church, with a ſupreme power over it*, 105

Two Anſwers returned to this;

1. *That theſe words contain only a* plain Charge *or Command to do his Office*, 107

2. *That this Duty, upon this Precept, belongs not to him alone, but to every one of them as much as him*, 108

Page

This appears plainly from St. Peter *himſelf*, 1 Pet. 5. 1. *from* St. Paul, Acts 20. 28. *from our* Saviour *himſelf*, [illegible] *from the Practice of the ancient Fathers, from the Practice of the Church of Rome at the time of the Reformation, from the Practice of all the other Apoſtles and Evangeliſts in* St. John, [illegible]

The unreaſonableness of this Opinion further made out by the Commands of Chriſt *to* St. Peter *and the reſt of the Apoſtles, to* [illegible] *as ſent by them*, [illegible]

Page

threefold Confession he might obliterate his threefold Denial of our Saviour, 110

This is St. Cyril *of* Alexandria *(with others) Interpretation,* 111, 112

I. *By the word* Feed, *the Church of* Rome *understands the highest Power to be committed to St.* Peter, 113

This word imports nothing of Ruling *or* Governing, *but only refers to feeding the Flock by* Word *and* Doctrine, 114

These words made use of by Bellarmine *to assert the power of the Bishop of* Rome, *which extends to five Things.*

1. He *is hereby made the Supreme Judg in Controversies of Faith,* 115

2. *That* He *is an infallible Judg,* ibid.

3. *That* He *hath a power to make Laws for the whole Church,* 116

4. *That* He *is absolutely above the whole Church, even above a General Council,* ibid.

5. *That* He *hath a Temporal power over Princes,* ibid.

These Inferences confuted, even by their own Writers, 117

II. *The Cardinal's Observation from the word* MY Sheep, *for establishing St.* Peter's *universal Pastorship considered and refuted,* 118

III. *The Romish Interpretation*

Page

of the words [Lambs *and* Sheep] *confuted by the whole History of the Gospel, and by all Antiquity,* 119

Bellarmine's *threefold* Mystery *in these* Words *examined,* 120, 121

And disowned by the greater Writers of that Church, 122

All the Apostles of Christ had the same power of Feeding the Sheep *given to them as St.* Peter, *who were to take the same care of all Christ's Flock that he did,* ib.

They were to teach All *indefinitely, so that among them none should be neglected, but instructed by some or other of them,* 123

Their Objection, that though Feeding *must be allowed to the other Apostles, yet St.* Peter *alone was to feed by* Authority *and* Power *over all, whereby he was to prescribe what was to be taught and believed: this answered,* 123, 124

Pope Boniface *the VIIIth* Extravagant *asserting from these words the same Authority that St.* Peter *had, to be inherent to the See of* Rome, *looks rather like a Pasquil, than an Interpretation of the holy Scriptures,* 125

The whole of this Discourse concluded with three Observations:

1. *That the Supremacy of the Bishop of* Rome *is built barely on three metaphorical Speeches of our Saviour*

Digitized by Google

Page

Saviour unto St. Peter, without one word or syllable concerning the Bishop of Rome, or any other Successor, 126

The Rhemish Annotation *on Mat. 14. 29. examined,* 127

As likewise that upon Luke 5. 3. 128, 129

2. *If the danger of wresting the Scriptures be a great reason why the common People should not read them, then no body at all should look into them; for then most learned Priests have wrested them more than the common People,* 130

3. *The great disagreement of that Church about the Interpretation of these three places of Scripture, which have been the subject of this Discourse,* 131, 132

This no great Argument of their Unity in so much as all of that Communion are not of the same mind in the main point of their Faith 133

The pains of Servitude used by the Catholick Hierarchie examined, 134

How Bellarmine the Pope's interpretation of Deut. 135

Innocent the Third's wretched proof of the Temporal Jurisdiction as well as Spiritual, not only in the Churches Patrimony, but in other Countries also, is taken away from Deut. 136

The Conclusion.

V.

Concerning the proof of their Doctrine of *Infallibility.*

Page

INfallibility *in the Notion of the present Church of* Rome *is the Principle into which she ultimately resolves her Faith, and the very Foundation of the Papal Superstructure,* 141

What the Romanists *understand by it,* 142

This Doctrine as it is stated by them, vacates the Usefulness and Necessity of any Scripture of written Word, 143

That it is a notorious begging of the Question in them, to prove their Infallibility *from the Scriptures,* 144

That it is a preposterous Method for Men, ultimately to resolve their Faith into that, rather than into the Scr[illegible] they

Digitized by Google

Page

themselves are forced to fetch from the pretended Testimony of Scripture, ibid.

The Testimonies alledged by them for the Proof of this Doctrine of theirs considered, and first those out of the Old Testament, 145

Isai. 1. 26. ch. 52. 1. Cant. 4. 7. *instanced in by them for the Confirmation of it,* 145

Out of the New Testament, Matth. 16. 18. *considered,* 146

[*In answer to this 6 things offered to their Consideration*] 147, 148, 149, 150.

Matth. 18. 17. *examined,* 150

This place refers only to the Discipline *and not the* Doctrine *which is to be observed, in particular Churches, and that only as to private* Injuries *and* Offences, *and not to any* Error *or* Heresy *amongst Christians,* ibid.

Their Interpretation of Matth. 18. 20. *considered, and refuted in two Particulars.* 152

The Misrepresenters *Argument from* Matth. 23. 1, 2. *examined,* 154

Three Things offered in Reply to it, 155

1. *Words of an Universal Extent are to be limited and bound up, according to the Nature and Subject matter to which they relate,* ibid.

Page

2. *Their own and other Writers, whose Expositions they are obliged to receive, have accordingly interpreted them,* ibid.

3. *This justified from our Saviours own reasoning against the Jewish Doctors.* 156

A brief Answer returned to their Exposition of Matth. 28. 16. *upon this Argument.* 157

The Words only are a Promise of general *Assistance to the Apostles under the Difficulties and Dangers they were to struggle with in the Discharge of their Ministerial Office,* 158

St. *Luke* 10. 16. *answered in four Particulars,* 159

Chap. 22. 32. *The former and latter parts of the Words throughly considered and answered,* 161

John 14. 16. *The Occasion and Coherence of the Words considered,* 164

The Promise here made relates not to the Truth *of* Doctrine, *but to the Holy Spirit's being a Comforter or Advocate, one who should strengthen and support them in their Afflictions,* &c. 165

St. Peter's *Successors no way interested in this Promise exclusively to the Successors of any of the other Apostles, to whom it was joyntly and equally made with St.* Peter, ibid

Digitized by Google

Page

That John 14.26. *respects only those to whom it was extraordinarily* [illegible] *doth appear* (1.) *From the Expression and meaning of the Words.* [illegible]

(2.) *From the nature of the thing,* [illegible]

John 16. 13. [illegible] *an Answer returned to the Inferences from it of the Infallible Guide of Councils.* [illegible]

2 Pet. 3. 16. [illegible] *to the Purpose, as charged on that Author; that Letter passes in five Particulars,* [illegible]

The Papists wrest [illegible] 15. 28. *a like Preheminence of the Holy Spirit in all their General Councils,*

The Vanity of this Assertion laid open,

The Anathematizing Phrases of their Councils, plainly shew that they are acted by a spirit contrary to that which acted the Apostolick Synod, [illegible]

Eph. 4. 14. *Misinterpreted by* [illegible] *the Church of Rome* [illegible] *Councils* [illegible]

VI.

Concerning the Worship of Angels, and Saints departed.

PART. I.

As there are three sorts of Excellencies, so there is a three-fold Worship due to them, 189

The two first of these the Reformed own [illegible] *deny the last,* [illegible]

Digitized by Google

Page

dition in Scripture or true Antiquity, 190

The whole of this Argument reduced to five *Heads, and the ſeveral places of Scripture examined under them,* 193

I. *Though we deny that Angels and Saints departed, pray for the Church on Earth, yet many of the* Texts *they cite for it do not prove it,* 194

That Angels and Saints have a tender Compaſſion for the Church on Earth, and intercede with God by earneſt Prayers for its Proſperity, ibid.

It may be probable that holy Biſhops and Paſtors, when they are gone to Heaven, have in their Prayers a particular regard to that part of Chriſt's Church over which they preſided, &c. 195

Some have aſſerted that God may on ſome particular occaſions, and in ſome Circumſtances, depute an Angel or Saint to have the charge of ſuch a particular Perſon, Country, or City, but this extraordinary and out of courſe, ibid.

Jer. 15. 1. *impertinently urged by* Romaniſts *to prove that the Saints in Heaven pray for Men on Earth,* 196

Their Inference from Rev. 6. 10. *refuted,* 197

Their corrupt reading of 2 Pet. 1. 15. *unſervicable to their purpoſe on this Argument,* 198

Their Interpretation of 2 Maccab. 15. 12, 13, 14. *anſwered,* 199

Page

What to be underſtood by the Dead Iſraelites, *and by the* Prayers *of the* dead Iſraelites *in* Baruch 3. 4. ibid.

Zech. 1. 12. *examined,* 200

What to be underſtood by the Communion of Saints, ibid.

The Communion of Saints *may be preſerved between the Church* Triumphant *and Church* Militant, *without our praying to them, or their meriting for us,* ib.

[*We own a* Communion with the Saints *in Heaven, but we are not on any account to worſhip them*] ibid.

II. *There is no proof from Scripture that Angels and Saints have an univerſal knowledg of Men and their Conditions,* 201

Luk. 15. 7, 10. *explained, and two ways aſſigned how Angels poſſibly may know when a Sinner repents,* 202

Saints departed ignorant of Men, whilſt the Angels by virtue of their Miniſtry on Earth may poſſibly know many things concerning them, 203

Mat. 22. 30. *conſidered and proved to ſpeak as to the Saints in Heaven, only of an Equality in State and Privilege, and not in Knowledg and Perfection of Nature,* 204

John 5. 45. *explained, and therein ſhewed that by* Moſes *(even in the Interpretation of their own Writers) muſt be underſtood the*

Digitized by Google

Page

the Writings or Books of Moses, 205

Two things returned in answer to their Inference from Rev. 12. 10. 206

The Parable of Dives *and* Lazarus (*Luke* 16. 19 to 31.) *impertinently urged by the Cardinal on this Argument,* 207

If taken for a real History, it proves too much upon them, more than they would have it, and so nothing at all. This shewed in five particulars, 208

2 Kings 2. 11. (*which the* Cath. Scripturist *calls a Reserve*) *considered and examined,* 211

Four Ways asserted by the Romanists *to shew the Saints may come to the knowledg of Men and their Conditions:*

1. *By Information from the Angels. Four things returned in answer to this,* 214

2. *By a kind of unconceivable swiftness of motion, wherewith Angels may be endowed, and glorified Saints also, they being made equal to them. Two Answers returned to this,* 215

3. *By the Glass of the Deity, wherein all things are represented to their view that are in God. This answered,* 216

4. *By Revelation from God. This answered likewise,* 216

As God to whom [illegible] that he doth more [illegible] Blessed Spirits [illegible] Requests of Men, [illegible]

Page

told us that he doth not, 218

III. *There is no proof from Scripture that Angels and Saints departed are entrusted with the Care and Government of the World under God,* 219

Heb. 1. 14. & Psal. 91. 11. *only shew us that the Angels in general do by the Command and Direction of God minister to good Men in times of Danger and Distress,* 220

IV. *Answers returned to those Texts the Cardinal makes use of to prove there are Guardian Angels over particular Persons,* 221

A Reply to those places of Scripture urged to prove that God sets particular Angels over particular Countries and Princes to govern and defend them, 222

Those Texts they alledg to shew Saints departed have afterwards appeared on the Earth, considered and answered, 223

Somewhat offered in Answer to those Texts, from whence they infer the Glory and Happiness of the Apostles and other eminent Saints at the Day of Judgment, [illegible]

[illegible]

Digitized by Google

Page

From all which places it is evident, that as God makes use of Angels not as governing Spirits, but as Ministers of his Will, and Instruments of his Providence, so he makes not use of Saints departed at all, 230

VII.

Concerning the Worship of Angels, and Saints departed.

PART 2.

Page

IV. *That there is no Proof from Scripture for the Religious Adoration of Angels and Saints departed,* 233

Their Instance from Gen. 18. 2. *was only a civil Respect or Reverence in* Abraham, *that was customarily paid in that Country from Man to Man, he looking upon them to be no more than Men,* 234

Tho some Interpreters have thought one of these three Angels to be the Son of God, ibid.

The same Answer serves for the other Proof of Lot's *worshiping the two Angels, and supplicating them in the Behalf of* Zoar, *from* Gen. 19. 1, 19, 20. 235

Three Reasons alledged in Answer to their Instance of Balaam's *worshiping the Angel,* (Numb. 22. 31.) 236

The Religious Worship, which Joshua *paid to the* Angel *that appeared to him* (Josh. 5. 13.) *was paid to the* Son of God, *the second* Person *of the Trinity, as is apparent from the* 14th verse, *and other places of Scripture,* 237

The case of Saul's *worshiping of* Samuel, *raised by the* Witch *of* Endor, *considered* 1 Sam. 28. 14. 238

An account given of Nebuchadnezzar's *worshiping* Daniel, (Dan. 2. 46.) *contrary to the Card. Interpretation, in two Particulars,* 239

Several places of Scripture largely considered, which expresly forbid and condemn this Practice in the Church of Rome, 241 to 249

V. *There is no Proof from Scripture for the solemn Invocation of Angels and Saints departed. Of this there are three Branches,* viz.

First,

Digitized by Google

Page

First, There is no Proof from Scripture for praying to them to bestow, or pray to God for Blessings for us, 250

No Instance of any express Command in the Old Testament, neither in the New Testament, according to the Opinion of many learned Writers of their Church, 251

That place out of Gen. 48.16. alledged by them for the Invocation of Angels, answered, 252

Job 5.1. no Precept to pray to Angels, nor implying any Custom of that Age, to implore the Aid and Protection of Angels, 25[illegible]

Their chief Proof for Invocation of Saints are from such Texts of Scripture, wherein good Men on Earth are commanded to pray for one another, and from Examples of that kind. 256

But from hence no Argument can be drawn for it,

1. Because Christians on Earth are empowered only by them to desire others to pray for them, but Romanists pray to Saints and Angels, not only to pray for them, but to bestow Blessings upon them, &c. which supposes a certain Power in them to help them, and to terminate the Worship on them, 257

2. When we desire our fellow-Christians to pray for us, they desire us but a [illegible] to [illegible] but a friendly request, [but the Church of Rome enjoins to call upon the Saints departed, in a most devout manner, after the manner of Supplicants.] 258

3. These Texts require us to desire our fellow Christians to be only mere Petitioners for us, as they do for themselves: but the Church of Rome teaches us to pray to them as Advocates and Mediators in Heaven with God. [illegible]

4. They require us to desire the Prayers of good Men on Earth, who hear us and know our Condition: but the Church of Rome require Men to pray to Saints in Heaven who cannot hear us, and for aught we know are ignorant of our State, [illegible]

5. When we desire our fellow Christians [illegible]

[illegible]

[illegible] from Scripture that we may pray to God in the name [illegible] of the Saints, [illegible]

The Texts [illegible]

Page

Thirdly, *There is no Proof from Scripture for praying to Saints and Angels, as Intercessors and Mediators in the Presence of God,* 266

Gal. 3. 9. *explained, and shewed wherein* Moses *was a Mediator, as he was an* Internuncio, *a Person that went between God and the People, relating the Covenants and Agreements made betwixt them,* 267

Our blessed Saviour generally understood by the Angel *in Rev.* 8. 3. *who is there said to offer up the Prayers of the Saints to God,* 268

Rev. 5. 8. *cited by the Romanists to no purpose,* 269

The Office of a Mediator is every where appropriated in Scripture to our Lord Christ, this prov'd by many places of Scripture, 270

Their Distinction of a Mediator *of* Redemption, *and a Mediator of* Intercession, *examined in five Particulars,* 271

The Conclusion of the whole.

VIII.

Concerning the Worship of Images and Reliques.

Page

THE *Testimonies alledged from Scripture by the* Romanists *in defence of their present Practice of* worshipping of Images, *reduced under three Heads.* 278

1. *Those which speak expresly of Images; two instanced in and answered:*

1. Exod. 25. 18. *doth not forbid the making of Images for the purposes mentioned there, this being no part of the Controversy, nor doth it in the least enjoin the worshipping of them,* 279

Card. Bellarmine's *Interpretation, that the Cherubims are necessarily adored by those that adored the Ark, answered,* ibid.

The Assertion of Dr. Parker, *late Bishop of* Oxon (*in his* Reasons for abrogating the Test) *that an outward Worship was given to the* Cherubims, *considered and answered,* 281

2. Numb. 28. 8, 9. *doth not command or mention in the least, that the Children of Israel were to pay any Worship to the* Brazen Serpent, *though exalted for such great Blessings to them.* 282

The weakness of the Cardinal's Inference from hence for the Worship of the Brazen Serpent, *and made*

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Page

needs be worshipped by the Israelites, because God ordered it to be placed near, and it grew dear to those that looked upon it. 280

The Author of the Touchstone of the Reformed Gospel his Interpretation of this Text examined, 282

The Passage of the Brazen Serpent no reason at all for Image worship. 283

II. Texts where Inanimate Creatures are to be considered as sacred by their being related to God, 284

Psal. 95. 4. wherein seems that by Footstool was not meant the Ark, but Mount Zion, the holy Hill, or rather the Temple stood, 286

That no Adoration was paid to the Footstool, evident from the Original Hebrew, from the Vulgar Translation, and from the Chaldee Paraphrast, ibid.

Mat. 5. 34, 35. considered, and the Cardinal's wild Conclusion from it refuted, 289

III. Those which shew some Creatures are called sacred or holy, because of their relation to holy Things, 289

Exod. 3. 5. very impertinently urged by the Cardinal and the Author of the Touchstone of the Reformed Gospel, to prove and defend the worshipping of Images, 290

Page

The Feast of the Passover, Exod. 12. 16. the Priests Garments [illegible] 291

[illegible] 292

[illegible] 293

[illegible] 294

Worshipping of Reliques.

By Reliques the Church of Rome understands not only the Bodies of the Saints, but any of those things which did belong to them, and were blessed so far as to touch their sanctified, and (which is more) sanctifying Bodies, such as St. Francis's Girdle, &c. 295

No Foundation for this Practice [illegible] Scriptures, though [illegible] Trent

Page
cerning the removal of his Bones, no ways serviceable to their purpose, 296
Deut. 34. 6. is so far from countenancing this practice of the Church of Rome, that it is favourable to Us against Reliques-Worship, 297
The Miracle that was wrought by Elisha's Bones (contrary to Bellarmin's Interpretation from 2 Kings 13. 21.) doth not prove that God either gives or intends such Honour to the dead Bodies of other of his Saints, 298
The Cardinal's Quotation from 2 Kings 23. 16, 17, 18. infers a contrary Practice to that of the Roman Church, 299
What to be understood by Christ's Sepulchre being glorious (according to the vulgar Translation) in Isa. 11. 10. This proves no more the Worship of Reliques, than it doth for the worshipping of Images, 300
The weakness of the Cardinal's proof for this Doctrine of Theirs from Mat. 11. 20, 21, 22. displayed, ibid.
Acts 5. 12, 15. alledged by them, hath nothing to do with Relique-Worship, 301
Acts 19. 11, 12. is so far from defending or proving the Worship it self, that it doth not so much as prove that there are any such things as Reliques, 302
The Conclusion.

IX.

Concerning Seven Sacraments, and the Efficacy of them,

PART 1.

Page
Christ only instituted Two Sacraments, as only necessary for his Church, 305
We reject the five other additional Sacraments, because they are not Christ's Sacraments, but the Church of Rome's Sacraments, which did appoint them, and advance them into the dignity of Sacraments, 306
The number of the Sacraments set down, and the Nature of a Christian Sacrament stated, 307
The number of Seven Sacraments was a long time in raising, in the ninth Century there was but three,

Digitized by Google

Page

three, but in the twelfth the number was grown up to the full, ibid.

Two Definitions of a Sacrament, according to the Catechism of the Council of Trent, 308

Three Qualifications of a true and proper Sacrament, 309

The Sacrament of Baptism *instanced in as to all these Requisites,* 310

The Sacrament of Confirmation *brought to the Test,* ibid.

The Nature of it, according to the Roman Catechism, *and* Pope Eugenius's *Instruction for the* Armenians *in the Council of* Florence, 311

Chrism (which is a Compound of Oil of Olives and Balsam) tho defined the visible Sign or Matter of this Sacrament by the Council of Trent *their Catechism, and* Pope Eugenius's *Instructions, yet the Cardinal makes Imposition of Hands with Prayer to be the matter of it,* 312

That this Sacrament hath a Promise of Grace vainly proved by the Cardinal from those places of Scripture, which speak of Christ's Promise to his Disciples of his sending the holy Spirit to be their Comforter, their Guide, their Assistant and Supporter, 312

No foundation from Acts 8. 17. *for this Sacrament of* Confirmation, 315

What meant by the Laying on of hands, and by the Holy Ghost

Page

in this Text, 316

Tho the ordinary Gift of sanctifying Grace should be supposed to be conferred by the Apostles Laying on of Hands, *yet this doth not prove such* Imposition of Hands *to be a Sacrament,* 317

Before Confirmation *can be allowed to be a Sacrament, it is necessary for them to prove that it was instituted by Christ, that it hath an outward visible Sign set apart for it, and that it hath a power of conferring sanctifying Grace to the Person confirmed,* 318

No foundation for the outward Ceremony of Anointing *in* Confirmation *from* 2 Cor. 1. 21, 22. 319

What meant by Unction *in* 1 John 2. 27. ibid.

Heb. 6. 1. *no proof of* Confirmation, *it being doubtful to what custom or practice the Laying on of hands there mentioned may belong,*

What we are to understand by Penance,

What things may and ought to be required of us, before we are admitted to the Communion, and what things ought to be required of us, which ought to be performed after we are admitted to the Communion,

The Ancient Canons and Rules given to a true Penitent, and the Indulgences, the Power of

Digitized by Google

Page

The Council of Trent *hath defined, that* Penance *was no Sacrament before our Lord's Resurrection; and assigned the Institution of it from* John 20. 22, 23. 324

Bellarmin's *Interpretation and Inference from this place examined,* ibid.

The Institution of Sacramental Signs ought to be certain and determined, not left to the fancies and humours of every particular Person, as it is in this case of Penance, 325

It is not sufficient to make a thing a Sacrament, because it hath some sort of a Sign with a Promise annexed to it, ibid.

The matter of Sacraments was not left by Christ to the Discretion of Men, to establish what they should think good therein, but were determined and appointed by God himself, 326

Page

The great Difference among the Romish Writers, both as to the Nature and the Form of this Sacrament of Penance, ibid.

The Council of Trent *hath defined* Contrition, Confession and Satisfaction, *to be the Element or Sacramental Sign of it,* ibid.

None of these can be accounted Signs *of this Sacrament,* 327

The Cardinals Assertion examined, that before our Lord's Resurrection, his Ministers had not the Power of giving Absolution, 328

The true sense and meaning given of St. John 20. 22, 23. 330

Penance *so far from deserving the Honour of being a* Sacrament, *that it is merely and properly a Qualification for our worthy partaking of the* Sacrament *of* Baptism, 330

The Conclusion.

X.

Concerning Seven Sacraments and the Efficacy of them.

PART 2.

Of the Sacrament of Orders.

THE Nature of this Sacrament, as to the matter and form of Ordination

Digitized by Google

Page

Impoſition of Hands made the outward viſible matter in this Sacrament of Orders, and by the Cardinal, proved from Act. 6. 6. & 13.3. & 14.23. 1 Tim. 4.14. 2 *Tim.* 1. 6. 335

That Impoſition of Hands was uſed with Prayers in Ordination *is not doubted, but that it was inſtituted and appointed by Chriſt to be the outward viſible ſign of a Sacrament of* Orders, *doth not appear from theſe places of Scripture,* 336

The Determination of the Council of Florence *about the matter of this pretended Sacrament, contrary to that of the Cardinal's,* ibid.

The Delivery of the Chalice and Paten to the Perſon ordained, is made the matter of this Sacrament by the one, and Impoſition of Hands by the other, ibid.

Though Impoſition of Hands be granted to be part of the matter of this Sacrament of Orders, *yet this is not proved to be ſo from Scripture by the Cardinal,* 337

Two Texts brought by the Card. to prove there is a Promiſe of ſanctifying Grace annexed to this Sacrament, examined, ibid.

By the Gift *of God in 2 Tim.* [illegible] *Timothy* [illegible] *Office* [illegible]

Page

larmine would have it, 338

Bellar. *Proof from* Acts 13. 2. *that this Sacrament was inſtituted of God, refuted,* 339

Acts 20. 28. *only proves that there are* Orders, *and that there ought to be a regular Ordination, but it no way proves that* Orders *is a Sacrament,* 339

Card. Bellarm. *trifling with Scripture animadverted on,* 340

One ſingle Text inſiſted on by him to prove Matrimony *a Sacrament, as to its Inſtitution, Sign and Grace,* 341

Eph. 5. 32. *The place of Scripture urged by the Cardinal, examined,* 342

The great Myſtery *mentioned there doth no ways relate to the Conjunction of Man and Wife,* 343

No ſanctifying Grace conſequent upon it, as is alledged from this Scripture by Bellarm. ibid.

Now from 1 Tim. 2. 15. *the true meaning of which place is aſſigned,* 344

His two Texts from 1 Cor. 7. 7. *and* 1 Theſſ. 4. 4. *anſwered,* 345

Bellarmine *mentions nothing on the Arguments from Scripture, about the Diverſe Intention of the outward ſign of this Sacrament,* [illegible]

Durandus and the Canoniſts for their parts have conſidered it as a Sacrament. [illegible]

Bona

Digitized by Google

Page

What Extreme Unction *is, according to the Decree of the Council of* Trent, 346

The different Interpretation of the Roman Writers of Mark 6. 13. *this* Anointing *referring only to a Ceremony of a miraculous Cure of Diseases,* 347

Two Differences alledged betwixt Anointing *in St.* James, (chap. 5. *and* 14, 15.) *and the Popish pretended Sacrament of* Extreme Unction, ibid.

This anointing *in St.* James, *in the sense of some of the Papists themselves, did primarily respect (as well as that of St.* Mark) *bodily Cures, as is evident from the passage it self,* 348

This Interpretation confirmed from the ancient Offices *in the Church for anointing the Sick,* 349

An Objection answered from the latter part of verse 15. and if he have committed Sins, they shall be forgiven him, *answered,* ibid.

Page

Mark 16. 18. *alledged by the* Author *of the* Touchstone of the reformed Gospel, *no ways relates to their* Sacramental Unction, 350

How far we agree with the Church of Rome *as to the Efficacy of the* Sacraments, *and wherein we differ from them, considered.* 351

That the Sacraments work their Effect by Virtue of an inherent Quality fixed in them, as the Papists determine, is contrary to the great Design of Christianity, 352

Several Texts of Scripture alledged by Bellarmine *on this occasion, examined and answered.* 353

As the Sacraments are Covenants, so there are several Qualifications required, without which the Sacraments will be of no Efficacy to the Person receiving them, 355

The Conclusion.

XI.

Concerning the Sacrifice of the Mass.

PART 1.

Page

THE *Question stated between the Church of* Rome *and Us,* 357

What meant by [illegible] *what by* Sacrifice, [illegible]

Digitized by Google

Page

What the Church of England *grants and allows, and what she denies on this Argument,* 360

The Reason why our Church rejects this Doctrine of the Sacrifice of the Mass *is on the many Inconsistencies and Absurdities that are found in it,* 361

It is directly contrary to the Doctrine of the Holy Scriptures, 363

Two Observations alledged from Heb. 9. 12, 25, 26. *and from chap.* 10. 14.

1. *That Christ cannot be offered without Suffering, and therefore if he be offered in the* Mass, *he must suffer there.* ibid.

2. *That the same Consideration is to be had of the time from the Beginning of the World, to the Death of Christ, as of the time from his Death to the End of it,* 365

Gen. 14. 18, 19. *commonly urged by the Church of* Rome, *as a strong Argument to prove the Doctrine of the Sacrifice of the* Mass. ibid.

The Cardinals reasonings considered and examined from this place, 365

Two Differences assigned by the Card. between the two Priesthoods that of Melchisedec, *and that of* Aaron, *and two Arguments drawn from thence for the [illegible] part of his Cause,* [illegible]

An Answer returned [illegible] three Particulars;

Page

I. *There is no sufficient ground to believe that* Melchisedec *did offer an unbloody Sacrifice of Bread and Wine,* 367

This confirmed from the Hebrew, *LXXII Interpreters, the* Targum *of* Onkelos, *the* Syriac *Version, and the antient* Latin *Version, and from the concurring Judgment of* Josephus, Philo *the* Jew, *Cardinal* Cajetan *and* Cassander, 368

Judg. 6. 18, 19. *no ways serviceable to them on this Argument,* 369

Two Things in answer to what the Cardinal urges to prove a Sacrifice from those words, he brought forth Bread and Wine, 370

Two Answers to his Argument from these words, For he was the Priest, 371

Four Reasons alledged to invalidate the Cardinal's Argument from the Soph Pasuck *of the forementioned Verses,* 372

Whether the Benediction of Melchisedec *was a* Sacerdotal *Action, considered.* 374

Whether his offering Bread and Wine *was the form of Sacrifice peculiar to the Priesthood, thus examined in four Particulars,* 375

II. *The Melchisedec had offered such a Sacrifice, it does not follow that the Priesthood of Melchisedec [illegible] and was [illegible] that of

Digitized by Google

Page

Under the Aaronical *Prieſthood Bread and Wine was ſacrificed, as well as under that of* Melchiſedec. ibid.

Three Differences aſſigned by Bellarmine *between the* Melchiſedecian *and* Aaronical *Prieſthood herein. This anſwered in four Particulars,* 377

How Chriſt is ſaid to be a Prieſt for ever, 379

III. *Tho it ſhould be granted, that* Melchiſedec *did offer ſuch a Sacrifice, and that his Prieſthood was thereby diſtinguiſhed from that of* Aaron, *it doth not follow that* Chriſt *ought to inſtitute in his Church an unbloody Sacrifice under the Species of Bread and Wine.* ibid.

A great difference between the Sacrifice of the Maſs, *and the Sacrifice of* Melchiſedec, 380

Georgius di Ataide, *a* Portugueſs *Divine in the Council of* Trent, Salmeron, Mariana, *deny the Sacrifice of the* Maſs *to be proved from Scripture,* 381

The Paſchal Lamb (Exod. 12. 3.) *another pretence fetched from Scripture for the Sacrifice of the Maſs,* 382

Whether the Paſchal Lamb was a Type of the Euchariſt, examined, 383

Four Inſtances alledged by the Cardinal to prove it a figure of the Euchariſt, 384

To each of which an Anſwer is returned, 385

Exod. 24. 8. *where the Confirmation of the Covenant of God with the* Iſraelites, *was by a ſolemn Sacrifice, and the Sprinkling of Blood, no proof of the Sacrifice of the Maſs,* 387

1 Sam. 2. 35. *cannot be expounded of the Prieſthood and Sacrifices of Chriſtians ſucceeding the Aaronical, and which would remain to the end of the World,* 390

Prov. 9. 1. *No Proof at all of the Sacrifice of the* Maſs, *the Paſſage being purely parabolical, like that of St.* Matth. 22. 391

Neither can it with any ſhew of Reaſon be inferred from Iſa. 19. 19, 21. *nor from* Iſa. 66. 21. *with that of* Jer. 33. 18. *nor from* Dan. 8. 11, 12. 392 *to* 394

Digitized by Google

XII.

Concerning the Sacrifice of the Mass.

PART I.

Page

Whether Mal. 1. 11. be to be understood of the Sacrifice of the Mass, as the Papists boast of, or of other spiritual Sacrifices, such as Prayer and Praise &c. considered, 397

Incense and a pure Offering, in this place not to be understood literally and properly, 398

The word Incense taken improperly in the Judgment of the Antient Apologists for the Christian Religion, ibid.

The word Offering doth often signify not a Sacrifice, but a Gift or Present. And a pure Offering imports no more (according to St. Peter, 1 Ep. 2. 5.) than that this Service or Offering is sincere, and without mixture, or as he calls it there, a spiritual Sacrifice, 399

The spiritual Sacrifices of Christians are in the Prophets described in terms that were conformable to what was used and practised in that time in the Religion of the Jews, 401

The Christian Services are expressed by the Prophets under the character of Incense and a pure Offering, of which the Metaphor because not a Type or Figure, 402

John 4. 20. a good Interpretation of this place in Malachi, ibid.

These spiritual Services called Sacrifices both in the Old and New Testament, 402

The antient Christians (Justin Martyr, Tertullian, Eusebius, Theodoret) understood these words in Malachi of a spiritual Sacrifice, 403

This place therefore not to be understood of the Sacrifice of the Mass, 404

The Catholick Writers [illegible] expound this place of the Sacrifice of the [illegible]

[illegible] 404

[illegible] 405

[illegible] 406

Digitized by Google

Page

Our Saviour's words many times are to be interpreted in a different sense from the Question put to him, and the occasion of his words, ibid.

The Argument of the Cardinal from this place, if admitted, will prove too much upon him, 406

The Cardinal's Interpretation of the 23d verse *of that* Chapter *very absurd and groundless,* 407

Our Saviour in this place doth not speak of the Quality of the Sacrifice, *but of the* Disposition *of the Worshippers,* 408

The Cardinal's Discourse on these words, The Hour cometh, and now is, *very inconsequent,* ibid.

Bellarmin's *proof of the Sacrifice of the Mass from the Institution and first Celebration of the Sacrament, examined,* 409

Three Answers returned to his Argument concerning the Present Tense *in the words of Institution,* is *given,* is *broken,* is *shed,* 410

1. *Nothing more common in Scripture, than to put the* present *Tense for the* future, *especially where the Thing spoken of is certainly and suddainly to come to pass,* ibid.

2. *The Vulgar* Latin, *and their* Canon *of the* Mass *read the Words in the* future *Tense, which takes off the whole force of his Argument,* 411

Page

3. *The Death of Christ immediately following upon his Supper, wholly removes the difficulty,* 412

The Cardinal's Argument to prove that Christ in his last Supper offered himself a Sacrifice, is from the true Presence of the Body and Blood of Christ in that Supper, which are received as the Flesh and Blood of a Victim offered for us. This examined, 413

An Answer returned to his Charge against the Lutherans *and* Calvinists, ibid.

The Institution of the Lord's Supper, as delivered to us in the Evangelists and St. Paul, *is so far from proving the* Romish *Doctrine of the Sacrifice of the Mass, that it overthrows it. This largely shewn,* 414 to 419

Acts 13. 2. *made use of by the Cardinal to prove the Sacrifice of the Mass,* 419

The Rhemish *Annotation of this Place examined,* 420

The Cardinal's Inference from this place is, that the Ministry or Service exhibited to the Lord here, doth not seem possible to be any thing else than a Sacrifice, and the Sacrifice of the Mass, 421

Two things premised, before the Answer to it, which consists of four Particulars, 421 to 424

Three

Digitized by Google

Page

Three Arguments for the Sacrifice of the Mass collected from 1 Cor. 10. 14 to 21. 425

The Answers to these are,

1. *St.* Paul *doth not compare the Lord's Table with the Altars, but with the Tables of the* Jews, *and of the* Heathens, *where they did eat the remainder of the Sacrifices, which were offered at the Altar,* 425

2. *The comparison between the Eucharist, with the Sacrifices of the Jews and Gentiles, doth no ways serve the Cardinal's Purpose,* 426

3. *Allowing St.* Paul *to compare the Communion we have with Christ by the Eucharist, with the Communion the Heathens had with Devils by eating the* Idolothyta, *it doth not follow that the Eucharist is a Sacrifice in that sense, which the* Romanists *contend for,* 427

Page

These forementioned Words of St. Paul *afford rather three good Arguments against their Doctrine of the Sacrifice of the Mass,* 428

Three sorts of Sacrifices among the Jews.

1. *Some which the Man that offered it was to eat part of, and part the Priest, and part the Altar,* 429

2. *Some the Priest alone was to eat of, and those were to be eaten in the Holy Place; these Sacrifices were called most Holy,* 430

3. *Some were of less Holiness, of which the Priests, their Children and Servants, and the Owners were permitted to eat of, and were the Peace-offerings,* 431

Each of these applied to the present Argument, and to any Sacrifice of the Mass, &c.

XIII.

Concerning the Doctrine of *Transubstantiation.*

Page

WHat Transubstantiation *is, as defined by the Council of* Trent, 433

From hence Bellarmine *undertakes to prove these two things;*

Page

1. *That the Eucharist is not natural Bread and Wine, but is the very Body [illegible]*

Digitized by Google

Page

II. *That there is a Transubstantiation or Conversion of the Substance of the Bread and Wine into Christ's very Body and Blood. Both these Particulars inquired into,* 434

I. *The Cardinal proves that the Eucharist is the very natural Body and Blood of Christ by four sorts of Arguments,* ibid.

First, *From the Figures of it in Scripture; this answered,* 435

Secondly, *From what* Bellarmine *calls a* Promise *contained in* John 6. 51. The Bread that I will give is my Flesh; *this answered,* 437

The Eucharist not the proper subject of this Discourse; but the Flesh and Blood of Christ is here to be understood the same as the Bread in ver. 35, 48, 51. *and by both* Christ *himself, who was to die for the World,* ibid.

By eating his Flesh, *and* drinking his Blood *in this place, are the same with* coming to him, *or* believing in him, *ver.* 35, 45, 47, 51. 438

Bellarmine's *first Argument from the above-cited Verses examined, and an Answer returned in three Particulars,* 438, 459

His second Argument to prove this Discourse in St. John *belongs to the Eucharist is from the words of the last Supper, which bears no correspondence with it: This answered,* 439

Page

His third Argument examined, and answered in several Particulars, 440

His fourth Argument from the Distinction, ver. 53. *of that Chapter, between Eating and Drinking, betwixt Flesh and Blood, considered and answered,* 442

His fifth Argument from ver. 49. *answered,* 443

His sixth Argument from the words [*eating the Flesh of Christ*] *answered,* ibid.

His seventh Argument from John 3. 3. *answered,* 445

His double Exposition from ver. 61, 62. *considered and answered,* 446

Thirdly, *His third Argument is taken from the very words of the Institution* [This is my Body] *and here the Cardinal alledges two Arguments for proving that the very Body and Blood of Christ are substantially in the Eucharist,* 448

1. *That it is not probable our Lord should speak figuratively, whether we consider the Matter, a Sacrament; the Persons to whom he spake, the Apostles; or the Place and Time: This answered,* ibid.

2. *That it is evident from the very words themselves* [illegible] *Body. This examined, and the words in this Expression* [illegible] *Answers returned to* [illegible]

Digitized by Google

Page

Fourthly, *His fourth Argument to prove the Truth of Christ's Body to be truly in the Eucharist, is taken from the Use of it: and there he argues from the Fraction, Consecration, the Communication, and the Guilt by unworthy Participation. An Answer returned to each of these Particulars,* 453

II. *Transubstantiation, or the Conversion of the Bread and Wine into the proper substance of Christ's Body and Blood, very weakly proved from the Scripture by the Cardinal,* 115

The only Place insisted on by him is from Mat. 26. 26. *This answered,* 456

XIV.

Concerning Auricular Confession.

Page

TO prevent Mistakes in examining this Doctrine by Scripture, it is shewn wherein the Church of England *agrees with the Church of* Rome *in it, and wherein it disagrees,* 453

1. *We agree that all ought to confess their Sins to Almighty God,* 454

This Confession which is made to God is either in the Publick Offices of the Church, or in private, 455

2. *We agree that in case of Publick Scandal given to the Church by any notorious Crime, a publick Confession thereof ought to be made before the Church,* 456

3. *We agree that private Confession of Sin may be made to all sorts of People, whether of the Laity or the Clergy, and that not*

Page

only when any Injury hath been done to another, or in case of any Doubt or Scruple, but in all Cases whatsoever, 457

4. *We agree that Confession of Sin ought more especially to be made to the Priest, and that in all cases whatsoever,* 458

The two things wherein the Church of England disagrees with the Church of Rome are,

1. *That secret Confession [illegible] of Divine Institution [illegible]*

2. *That it [illegible] necessary to [illegible] together [illegible] of what [illegible]*

This [illegible] publick [illegible]

that [illegible] the [illegible]

Digitized by Google

Page

such as John 20. 23. Matth. 16. 19. Chap. 18. 18. ibid.

Matth. 18. 18. *is by some made to have respect not only to the Priest, but to every particular Christian,* ibid.

This place, and Matth 16. 19. *may be interpreted of that general Power and Authority, which was given by our Saviour to the Apostles of determining in all matters concerning the Christian Religion, and of declaring what was right and fit to be done, and what was otherwise,* 461

What to be understood by the Kingdom of Heaven, *by the* Keys of the Kingdom of Heaven, by binding and loosing, 462

By Remission of Sins *in* John 20. 23. *may be understood,*

1. *The Declaration of God's Will concerning Remission of Sins made manifest to us by the Ministers of the Gospel, in the preaching God's Word, in Prayer, and in the due Administration of the Sacraments,* 464

2. *Those good Effects which are by a right Application of those means, produced in Mens Minds,* 467

If Remission of Sins have a respect to the formal Absolution pronounced by the Priest upon the Confession of Sins, yet this doth not establish the Doctrine of Auricular Confession. ibid.

Page

Because such a Remission or Absolution may have respect to the Publick Censures of the Church duly inflicted on notorious Sinners, 468

These Words, though it should be granted to have respect not only to such Sins as deserve publick Censure, but to such Sins likewise as are secretly confessed to the Priest, yet they do not determine any such Confession to be absolutely necessary to be performed by every one who desires Forgiveness of Sins, 469

Though it should be supposed necessary to make Application to Priests for the Forgiveness of Sins, yet there is no Obligation to the particular Enumeration of all Sins together with the Circumstances which the Church of Rome *ridiculously insists upon,* 471

Acts 19. 18. *explained in four Particulars,* 473

By the Ministry of Reconciliation (2 Cor. 5. 18, 19.) *may be understood,*

1. *The preaching of the Gospel, the Care of which was committed to the Apostles upon our Saviour's leaving of the World,* 475

Or, 2. *That Authority delegated by Christ to his Apostles, of giving the Assurance of Forgiveness of Sins to all such who confess their Faults, and are truly penitent,* 476

*

The

Digitized by Google

Page

The Practice of the Church of Rome *as to the requiring a particular Confession of all Sins, different as to those who are within the Bosom of the Church, and who are without, and only are about to be admitted into it,* 476

S. James 5.16. *examined; and by* Faults *may be understood,*

1. *Those Injuries Men do to one another,* 477

2. *Not only Injuries, but any Crimes whatsoever, which God in the Beginning of the Church punished with Sickness,* ibid.

What to be understood by being healed *in this place, and* praying for one another, ibid.

A great Difference betwixt publickly confessing some particular Faults, *upon such occasion as this was, when there was a power of healing in the Church, and the being constantly obliged to confess in private to a Priest all Sins whatsoever,* 478

If the Words in St. James *be considered as a general Proposition deduceable from what the Apostle had discovered in* ver. 14, 15, &c. *there will be still less Foundation in this Passage for* Auricular Confession, 479

Page

Confession as it is in 1 John 1. 9. (*according to the Interpretation of the Papists themselves*) *is to be made to God alone, and does denote not a particular Recital of all Sins whatsoever, but an humble Acknowledgment of having offending God,* &c. 480

The several Figures *of* Auricular Confession *in Scripture examined and answered,* 481

God requiring a Confession first of Adam, *Gen.* 3. *then of* Cain, *Gen.* 4. *by an Angel, the Representative of a Priest under the Gospel, this answered,* ibid.

The Lepers coming to the Priest, (Lev. 13. 14.) *to receive his Judgment, whether he were clean or no, is supposed to prefigure the Sinners coming to Confession to the Priest under the Gospel; this answered,* 482

The Figure taken from Numb. 5. 6, 7, 8. *answered,* 483

The fourth Figure mentioned by Bellarmine, *and taken from* Mat. 3. 5, 6. *answered,* 484

That Figure taken from Lazarus *his coming out of the Grave, answered,* 485

This whole Argument concluded, with four Observations, 486

Digitized by Google

XV.

Concerning the Doctrine of *Satisfactions*.

PART I.

Page

THE whole of this Argument managed under five Particulars, 490

I. *What the Doctrine of* Satisfaction *is as asserted in the* Roman *Church,* 491

Their different Notions and Definitions concerning the temporal and Eternal Punishment of Sin, ibid.

Three things supposed in this Doctrine of their Church, viz.

1. *That Sin is not wholly pardoned altogether as to both Guilt and Punishment; but some part of the Penalty due thereto, still remains after the Pardon or Remission of it,* 492

Three Answers returned to this, 494

(1.) *This is contrary to the Gospel-Covenant in the Sacrifice of our Saviour,* ibid.

This apparent from several places of Scripture, 495

(2.) *This is contrary to the Divine Justice to demand a Debt twice over, that in our own Act and Performance which was already satisfied for, by the* Oblation *of Christ Jesus for the Sins of the whole World,* 499

(3.) *It depreciates the Value of Christ's Satisfaction, when it is not allowed to extend to the whole Demerit of our Sins, but we must atone for one part of it our selves,* 500

Several Absurdities contained in this Doctrine, 502

2. *This Doctrine supposes we can supererrogate with God, i. e. arrive at a state of Virtue above the Precept, or perform undue Works, and suffer more than the Demerit of our former Sins,* 504

This quite impossible both in respect of Action *and* Sufferings, 505.

Several places of Scripture explained upon this Argument, 506 to 509

3. *Whether Afflictions may be said to be Satisfactions to God's Justice, or a Revenge upon Sin as to certain Remains of Punishment, still left undischarged in the Sufferings of our Saviour,* 511

Digitized by Google

Page

The Intention and Design of God in them, asserted in four Particulars, 512

The Nature of those Penances that were usually inflicted in the Discipline of the Church upon notorious Sinners, considered, together with the several Ends and Purposes of them, 514

Bellarmine's *Instance of the Case of* Adam (*Gen.* 2. 17.) *considered,* 517

Death *no Punishment to good Men, but of great Advantage to them,* 518

The Case of the Death *of David's Child* (2 *Sam.* 12. 13.) *examined,* 519

That of numbring the People, 2 *Sam.* 24. *nothing to the Cardinal's Purpose,* 522

The Instance of Miriam, (*Numb.* 12.) *and of the Golden Calf,* (*Exod.* 32.) *of the Murmurers in the Wilderness,* (*Numb.* 14.) *of the Death of Moses and Aaron in the Wilderness, considered, and Answers returned to each of them,* 523 to 530

The Conclusion.

XVI.

Concerning the Doctrine of *Satisfactions.*

PART 2.

Page

IV. THE *Case of the* Ninivites *considered,* (Jon. 3. 4.) 534

Several Texts of Scripture out of the Old and New Testament, as brought by the Romanists for their Satisfactions *examined, and Answers returned to the Interpretations of them,* 535 to 550

No one can satisfy for the Penalties *of other People, or acquit and release them; which must be done by an overplus of*

Page

Satisfactions, or a Performance of more than is required upon their Accounts, as is asserted by the Church of Rome, [illegible]

Those places of Scripture considered, wherein they Church doth ground this Treasure of the Church, (as they call it) and whereby the Controversie thereof [illegible] Pope, hath the Power [illegible] they please, [illegible]

Digitized by Google

Page

(*Two sorts of Sufferings expressed in Scripture, one Personal, which he submitted to on the Cross for the Redemption of his Church, and which was there compleated: others which he still sustains in his* faithful *Members, whence he hath a Sympathy and fellow-feeling with, and which he shall always be concerned with to the end of the World,* 554

This account of the two sorts of Sufferings of Christ explains Col. 1. 24. *which plainly refers to the latter of them,* ibid.

Eph. 5. 1, 2. *explained, and the Impertinency of their Interpretations of it, shewn,* 557

Gal. 5. 1, 2. *doth not prove any thing for their vicarious Satisfactions,* 558

The Article of the Communion *of* Saints *no ways proves that the Effect of any ones Sufferings can redound to others,* ibid.

2 Cor. 8. 14. *alledged by the* Romanists *upon this Head of the* Communion of Saints, *and an Answer returned to their Inference from it,* 560

The Originals of these Satisfactions *shewn, how they began, and were established in the Church,* 565

It was the ancient Discipline of the Church, *that those who were guilty of any notorious Offences, were always removed from the Communion of it, and were to undergo a long Exclusion and State of Penance, before they were admitted into it again,* ibid.

St. Basil *in his* Canons *of Ecclesiastical Censures prescribes a Penance of fifteen Years to the Sin of Adultery, before they were to be admitted into the Communion of faithful People, as to all the Advantages of it, Prayer and the Holy Eucharist,* 565

These Penances in the Primitive Church consisted of several Steps and gradual Advances above one another, viz.

1. *The Station of* Weeping, *what this was, and in what part of the Church to be performed,* 566

2. *The place of* Hearing, *to whom this belonged,* ibid.

3. *The Place of* Subjection *or* Substration, *to which were appropriated the Penitentiary Acts,* 567

4. *The Station wherein the Penitents joined with the Assembly of the Faithful, and were employed with them,* ibid.

Two Canons *of St.* Basil *the* 75*th* Epist. ad Amphilium, *and the* 81 Can. *at large recited* 568

The Penances both as to the measure or continuance of them were generally relaxed by the Bishop, *or by some Presbyter authorized by him, upon the Evi-*

Digitized by Google

Page
dence of the true Repentance of the Person, 570
The Usefulness and Advantage of such Church-Discipline, 571
The Conclusion of the whole.

XVII.

Concerning Purgatory.

PART I.

Page
THE ancient Writers had a general Notion of a purging Fire, but this was widely different from the Papistical Purgatory, 578
The Council of Trent gives no Description of it, but leaves it to her Prelates, and Priests, to tell what is it, and in what extent to be believed, 579
Not a Text in the Old or New Testament, where we meet the Word Fire, but what some Fetch or other these Authors apply to, and interpret of their Purgatory,
What the Papists Advocate in this point is.
The Doctrine of the Church of England, as to this point.
The Catholick Scripture particularly examined on this Argument under two Heads,
1. The Impertinence of the pretended Principles of Scripture, necessary inferring [illegible]
Page
Purgatory, 582
(1.) His first Principle examined, viz. that there are Scriptures, which teach that after the Sin it self is forgiven, there remains some Pains still due to that Sin, and therefore consequently infer a Purgatory, because that Man to whom the Sin is forgiven may [illegible]

Page

The Grounds the Ancients went upon in their Prayers for these deceased, were altogether inconsistent with the present Circumstances of the Popish Purgatory, 594

Their Liturgies *and* Offices *for the Dead have no Appearance in them of a Notion of* Purgatory, ibid.

Page

Epiphanius *this Reasons for praying for the Dead, considered,* 595

1 Cor. 15. 29. *largely examined,* 597

What to be understood probably by baptizing for the Dead, 600

1 John 5. 16. *considered, and their Interpretation refuted,* 602

XVIII.

Concerning Purgatory.

PART 2.

Page

PUrgatory *pleaded for by the* Romanists *out of the Old Law,* 606

Zech. 9. 11. *alledged by the Cardinal for a Proof of* Purgatory, 607

The true Interpretation of this place, 608

Psal. 66. 12. *considered and found no Proof for this Doctrine, even in the Judgment of some of their own Writers,* 609

The Cardinal's trifling Arguments from 1 Sam. 3. 2, 3. *exposed and answered,* 610

Mich. 7. 8, 9. *explained and examined as to this Doctrine,* 613

What to be understood by devouring the Thorns and the Bryars *in* Isa. 9. 18. 614

Mal. 3. 3. *considered,* 615

What to be understood by the World to come *in* Matth. 12. 32. 618

1 Cor. 3. 15. *largely considered,* 623

Matth. 5. 25, 26. *examined,* 629

Their own Writers do not generally interpret this place of Purgatory, 630

The Reasons upon which the Cardinal grounds the strength of his Argument from this Text, 631

These answered, 632

What to be understood by the Spirits in Prison, 1 *Pet.* 3. 19. 633

Digitized by Google

Page
This place no ways serviceable to the Doctrine of Purgatory, 636
Three other places of Scripture examined, ibid.
The Conclusion of the whole, 639

XIX.

Concerning Prayers in an Unknown Tongue.

PART I.

Page
FOUR Things propounded in managing this Argument. 642
I. An Examination of the more general Proofs from Scripture, which the Church of Rome urges for their Practice herein, 643
II. From the Practice of the Jewish Church from the time of the Babylonish Captivity to the Coming of Christ, 643
Four things offered in Answer to this, viz.
(1.) That long before this Captivity God delivered the Scriptures, and the publick Offices of Prayer contained in them, to the Jews in their native and vulgar Language, 643
(2.) That it doth not at all appear that in this Captivity the Old Hebrew was so universally lost as is pretended, but rather the contrary, 648
(3.) Supposing that after this Captivity the Jews did not understand Hebrew, yet the reason why they translated not their Scriptures, wherein their Publick Service was contained, into their now vulgar, was peculiar to themselves, and such as is by no means justifiable upon Christian Principles, 657
One Reason why they were so shy of translating their Scriptures, was because they looked upon all other Languages as too prophane to express their sacred Oracles, 658
Another Reason was, they looked upon the Scriptures as their own proper Treasure, and so could not endure to think of communicating them to the Heathen, whom they despised and abominated, 659
(4.) Supposing that after this Captivity the Jews did not understand the Hebrew, yet whatsoever their Scriptures and Divine Offices were read to them in [illegible]

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Page

them, they had them always interpreted to them into their vulgar Language, 661

II. *A particular Examination of those places of Scripture which they urge in Defence of their Latin Service.* 663

Levit. 16. 17. *and* Luke 1. 8. *urged impertinently by the* Romanists, *as appears by these four particulars;*

1. *It doth not appear from these places, that in the Performance of this sacred Office, there was any vocal Prayer used, either by the High Priest on the great Day of Expiation, or by the Priest in the Morning and Evening Incense,* 664

2. *That the Symbolical Prayer expressed by this sacred Action of the Priest was peculiar to himself, and the People had no part in it,* 668

3. *The Reason why in this sacred Action the High Priest and Priests withdraw from the sight of the People was wholly mysterious and typical, and as such is not to be urged in Vindication of the Christians Praying in an* Unknown Tongue, 669

4. *That during the time of this sacred Action, the People had their prescribed Prayers for themselves in a Language which they understood,* 671

Matth. 21. 16. *examined,* 675

The Author of the Touchstone his two Illustrations on this Argument considered and refuted, 676

The Conclusion.

XX.

Concerning Prayers in an Unknown Tongue.

PART 2.

Page

III. *AN Examination of those Scripture-Arguments which are urged against Publick Prayers in an* Unknown Tongue, 685

1*st*. *The* Scripture *makes it necessary for our Understanding, so far as it is capable, to concur with our Wills and Affections in all that Worship we render to God, which it is impossible for it to do when we worship him in an* Unknown Tongue, 686

2*dly*. *The Scripture makes* Praying in an Unknown Tongue

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Page

Tongue *inconsistent with the Edification of the Church*, 686

3*dly*. *The* Scripture *condemns performing Religious Offices in an* Unknown Tongue, *as directly contrary to the natural End of Speech*, 692

4*thly*. *The* Scripture *expressly declares* Praying in an Unknown Tongue *to be contrary to the Design and Nature of Religious Worship*, 695

5*thly*. *The* Scripture *makes* Praying, *&c. utterly inconsistent with that joint concurrence of Devotion, that is required in Publick Worship*, 697

6*thly*. *The* Scriptures *represent* Prayer in an unknown Tongue, *as a great Indecency in Publick Worship*, 699

7*thly*, Scripture *declares an* Unknown Tongue *in Divine Service to be of no other Use, but only to give Evidence to the Truth of the Christian, which wise it serves not, as it is acquired by natural means*, 701

IV. *Those Objections considered and answered, by which the Romanists endeavour to invalidate the force of these Arguments*, 702

1*st*. *That* 1 Cor. 14. *Whence we deduce the main of our Arguments, treats not of the stated* Liturgy *or Worship of their Publick Assemblies, but of certain extemporary Exercises of preaching, and Prayer performed by them, by the immediate Inspiration of the Holy Ghost*, ibid.

Two Answers returned to this Objection, 703

The Disparities *between using an* Unknown Tongue *in an* inspired *Prayer and a stated* Liturgy, *proposed and answered*, 705

First, *The first* Disparity *is, that those* inspired *Prayers were intended for the Edification of the People, but so are not stated* Liturgies; *and therefore there is not the same Necessity why the latter should be in a* known Tongue *as the former*, 705

This answered,

1. *That stated* Liturgies *ought to be designed for the Edification of the People, as well as those* inspired *Prayers were*, ibid.

2. *That there are sundry parts of the* Roman Liturgy, *which can serve no end at all, unless it be the Peoples Edification, such are the* Lessons, Creeds, *&c.* 708

Secondly, *Another* Disparity *they make between stated* Liturgies *and those Religious Exercises St.* Paul *treats of, is that in the latter the People were obliged to join, but not in the former*, 715

Four Answers returned to this, viz.

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Page

1. *That though the People were not obliged to join in the stated Offices of Publick Prayer, yet there is the same reason why they should understand the Language of them, as why they should understand any thing at all appertaining to them,* 716

2. *That there is no part of Publick Worship in which the Duty of the* People *is not as well concerned as of the* Priest, 719

3. *That the Publick Prayers of the Church have been always look'd upon as Prayers that were common to the People with the Priests,* 723

4. *The Church of* Rome *is self must be forced to own that the People are obliged to join in her Publick Prayers with the Priests, or to confess her self guilty of the highest Absurdity,* 726

Thirdly, *Another* Disparity, *they make between these two sorts of Prayers, is in respect of*

Page

the Languages wherein they were expressed.

Four Answers to this returned, viz.

(1.) *That this pretended* Disparity *perfectly contradicts the two former,* 729

(2.) *That if this Objection signify any thing, it allows it to be very needful for Men of Learning and Education to understand the Prayers, but not for the Unlearned, which is notoriously false,* 731

(3.) *That St.* Paul *condemns the use of an* Unknown Tongue *in Prayer, not because it is barbarous, but because it is unknown,* 736

(4.) *That supposing the People did understand* Latin *when they hear it, yet this will not at all excuse their muttering their Latin Prayers in so low a Voice, that the People cannot hear them,* 738

The Conclusion

XXI.

Concerning the Celibacy of Priests and Vows of Continence.

PART I.

NOthing more *specious in the Church of* Rome, *as it carries a great shew of more than ordinary Purity and Self-denial, than this Doctrine of the Celibacy of Priests and others, &c.* 741

The

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Page

The Hereticks of the first Ages made use of this Method to propagate their bad Opinions; *as the* Gnosticks, *the* Ebionites, *and* Encratites, *and* Aquarii, Marcion, Montanus, Manicheus, *and others*, 742

The false Teachers in the Apostles times first set up such Severities and Abstinences, especially from Meats and Marriages, as appears from Col. 2. 21. 743

The Priests of the Old Testament were all married, and their Marriage necessary to the very Being of that Church, 744

Under the New Testament our blessed Saviour and Apostles made no alteration in this matter, ibid.

1 Tim. 3. 2. *brought by* Romanists *to prove the single Life of Priests*, 745

This Place asserted for the Marriage of Priests against their Interpretation and Inferences, 746

The Jesuit Mumford's *Objection from hence answered*, 748

Heb. 13. 4. *asserted in vindication of the married Clergy*, 750

What to be understood by ἐιδωλόθυτα *in* 1 Cor. 9. 5. 751

Titus 1. 8. *explained*, 754

1 Cor. 7. 32, 33. *largely explained, and cleared from the false Interpretation of the Cardinal and Father* Mumford, 757

Page

Those places considered and answered, which are urged by them to shew a sort of Impurity and Indecency in the Act of Marriage, which renders it unfit and unsuitable to the performing such sacred Offices, as Priests are daily to be employed in, 759

His Instance of Abimelech's (1 Sam. 21. 4.) *refusing to give the Holy Bread to* David *and his Servants, unless they had kept themselves from Women, considered and answered*, 765

His other case from Exod. 19. 9. *examined and answered*, 766

Pope Siricius *the first who prohibited Marriage to the Clergy, and the Reasons for it are assigned in his Epistle to the Bishops of* Africa, 769

Pope Innocent *after him issued out a Decree against the Marriage of the Clergy*, ibid.

This Decree was carried on with great Fury and Violence by Pope Gregory *the 7th*. ibid.

Fornication more lawful for a Clergy-man than Marriage, by the avowed Doctrine of Cardinal Bellarmine, Costerus, Hyginus, *Card.* Hosius, *Card.* Cusanus, 772

The Conclusion containing the Excellency of both [illegible] *and Virginity* [illegible]

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XXII.

Concerning the Celibacy of Priests, and Vows of Continence.

PART 2.

Page

THE Instance of the Blessed Virgins Answer to the Angel in Luke 1. 34. *considered and answered,* 778

The Answer implies no Vow of perpetual Continency in it, ibid.

The forged and spurious Gospel of St. James *the Foundation of this imagined Vow in the Virgin,* 779

What to be understood by those Words of our Saviour in Matth. 19. 12. There be Eunuchs, that have made themselves Eunuchs for the Kingdom of Heaven, 780

Whom we are to understand by Church-Widows *in* 1 Tim. 5. 11, 12, 782

Two Things particularly enquired into, viz.

1. *Whether the Gift of Continence may be had by all, as is asserted by the Church of* Rome, 787

This Doctrine largely shewn to be plainly and expresly contrary to Scripture, 788 to 797

2. *Whether it be not lawful for those to marry, who have not this Gift of Continency, notwithstanding any Vow or Church-Law to the contrary,* 797

An Answer returned to their Clamours concerning those Persons who in the Beginning of the Reformation, married after they had been in Orders in the Roman Church, and so taken this Vow *of* Continence *upon them,* 798

There are no such things as Vows to be found in the New Testament, they seeming for some particular Reasons to be peculiar to a former more imperfect Dispensation, 799

However it may be lawful under the Gospel in some Cases to make Vows, 800

Bellarmine's *three Assertions, in Opposition to the Scriptural Directions in this Argument, examined and confuted,* 801

1. *That in none of those places of Scripture, those are called to Marriage, who are tempted by the Sting of the Flesh, but only those who live incontinently, so as to pollute themselves with Lewdness: this answered,* 802

2. *That those who do live incontinently, are not called to Marriage by an absolute Command;* but

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Page

but only an easy Remedy is shewn them, into which they may betake themselves, and that it is still free to them to aspire to greater things: this answered, 803

3. *That this Counsel or Permission or Remedy is not given by the Apostle to those who have vowed Continence, but only to those who are loose and free: this answered,* 805

The Church of Rome *after all doth not impose any such* Vow *of* Continence *upon its Priests or Clergy,* 807

No mention of this Vow *in their* Ritual *or* Ordinal, *nor any such thing put to the Clergy, or made by them in any of their Forms of* Ordination, ibid.

They made this Vow only implied *and* interpretative *at their* Ordination, *and suppose it to be annexed to* Orders *by Divine Right; though several among them annex it only by an Ecclesiastical* Law, 808

This Law *not a Law of the whole Church, but only of their own,* 810

The Conclusion.

XXIII.
Concerning the Visibility of the Church.

Page

ALL Proofs of Scripture that are brought to argue the Diffusiveness and most glorious Figure the Church hath made in the World, are impertinent to the Purpose, as to its Visibility, 814

The Church, as to the general Notion of it, is Invisible, 815

That part of the Church, *which we express by the Name* militant, *is only concerned in this Controversy,* ibid.

In what sense the Church *may be allowed to be* visible *by Protestants,* 817

The Question concerning the Visibility *of the Church truly stated betwixt us and the Church of* Rome, 819

Bellarmine's *Definition of the* Church *examined as to this Argument,* 821

Two things proposed hereupon, viz.

1. *That it is not the stile or usual manner of the Scriptures, especially the Books of the New Testament, in describing the* Church, *to insist much upon Numbers, or outward Pomp and Splendor of the* Church, *but rather to the contrary,* 821

2. *That none of those Phrases of Scripture which are cited by the Cardinal and other P[illegible]*

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Page
do prove any thing of the Visibility *of the Church, as it is defined by* Bellarmine, 824

Numb. 20. 4. *very impertinently cited by the Cardinal in this Argument,* 825

Matth. 16. 18. *alledged to this purpose, explained and vindicated from serving of this Cause,* 826

Matth. 18. 17. *examined and found only to be a* Rule *that respects the* Church, *when she is in that Condition, as makes her capable of awing of Criminals by the Inflictions of such Punishments as are necessary thereunto,* 830

This Rule *contains nothing in it from whence can be picked out such a* visible *Church as the* Cardinal *defines,* 831

Psal. 18. 19. *examined, and three Answers returned to their Interpretation of it,* 832

An Examination of several places of Scripture out of the Old Testament, misinterpreted and misapplied by the Catholick Scripturist, *for the Continuance of this* visible *Church from one Age to another, under the Government of one great Pastor and Vicar of Christ the Bishop of* Rome, 834 *to* 842

His Quotations out of the New Testament for this perpetual Visibility *of the Church under* lawful *Pastors, examined,* 842

The Catholick Scripturist's *blasphemous Suggestion, as if the* Pope *of* Rome *was intimated by the* Paraclete *or Holy Spirit of God, which Christ promised shall* come and abide in his Church, 846

The Conclusion.

XXIV.
Concerning the Doctrine of Merits.

Page
THE *Case stated between the Church of* Rome *and* Us *concerning this Argument, and shewn wherein we agree with them, and disagree from them,* 850

1. *We agree with them in this, that an Eternal Reward becomes due upon the Performance of such Conditions, for which God hath been pleased to promise to bestow it,* ibid.

2. *We agree that good Works are the Condition, without which an Eternal Reward can never be obtained,* ibid.

3. *We agree God's Grace to be necessary to enable us to do any good Work,* 851

4. *We are ready to affirm it to be*

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Page

be agreeable to God's Wisdom and Goodness, to bestow a Reward upon good Works, although he had never promised it, 852

5. *We allow that the word* Merit *may be used in an improper sense, so as to signify, to* procure *or* obtain, *without ever considering the Worth of the Person, or the Work it self,* ibid.

Thus far we agree with them, but then that which hath occasioned the Dispute betwixt Us *and them of the Church of* Rome, *is that,*

6. Merit *in the more proper Signification imports Action or Actions, to which there is a Reward in Justice due, viz. when it doth not flow merely from the kindness of the Giver, but from respect to the Worthiness of the Action, so as that the Doer hath reason to complain of Injustice done him, if it be not bestowed upon him,* 853

There hath been at all times in that Church *such as have with* Us *disclaimed all kind of* Merit *in this last sense, such as Pope* Gregory *the* Great, Urban IV. *and* Adrian VI. ibid.

There have been others, who though they seem to make a Reward to depend wholly upon God's Promise in Christ, yet at the same time will needs have it, that good Works may be truly said to be meritorious of it, 854

Others among them go further, and assert that God's Promise is indeed annexed to the Works of just Men, but yet that belongs no way to the Reason of the Merit, *but cometh rather to the Works, which are already not worthy only, but also meritorious,* 855

This Doctrine found Fault with by Protestants for these following Reasons:

1. *Because we are bound to pay all manner of Obedience, although we were not sure of any Reward hereafter,* 856

2. *Because though many of our Works are good, yet many of them are evil too, and if God should deal strictly with us, instead of rewarding our good Deeds, he might if he pleased, punish our evil ones,* ibid.

3. *Because even our best Actions are imperfect, and stand in need of God's Forgiveness to cover their Defects,* ibid.

4. *Because what ever is Praiseworthy in us, is not performed by our own Power and Skill, but by the Assistance of Gods Grace,* 856

5. *Because there is no Equality or Proportion betwixt the best Actions of us finite and imperfect Creatures and the eternal Favour of God,* 857

The Council of Trent, *if it hath not taught this Doctrine of* Merit *in expres terms, yet there is [illegible] reason to believe that it did least intend to give Countena[illegible] to it,*

This made good even fr[illegible] Judgment of several Di[illegible]

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Page

the Church of Rome, *from the* Index Expurgatorius, *and from the* Rhemish Annotations, *and from several of their Writers of late Years, when they give us the Sense of the Council about this matter,* 858, &c.

An Answer in five Particulars given to the Bishop of Condom's *Defence of the Council in this point,* 860

The several Texts *produced by the Cardinal ranked under several Heads;*

1. *Such as mention eternal Life to be a Reward or Wages,* Matth. 5. 12. Matth. 20. 8. *These examined,* 862

2. *Such wherein the Heavenly Reward is said to be given to Men according to the measure and Proportion of their Works and Labour,* viz. Psal. 62. 12. Matth. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. Rev. 22. 12. *These considered, and three Answers returned to the Cardinal's Inference from them,* 865

3. *Such Scriptures as do declare an eternal Reward to be so bestowed upon good Works, that they place the very reason why eternal Life is bestowed in the good Works themselves,* Matth. 25. 34, &c. Rev. 7. 14. *four Answers returned to these,* 869.

4. *Such Scriptures as do declare that a Reward in Justice ought to be given to Mens good Deeds,* 2 Thess. 1. 4, &c. 2 Tim. 4. 7. Heb. 6. 10. *Two Answers returned to this,* 871

5. *Such Scriptures wherein eternal Life is promised to good Works,* Matth. 19. 17, &c. 1 Tim. 4. 8. James 1. 12. *Three Answers returned to the* Cardinal's *Inference from these places,* 873

6. *Such wherein mention is made of good Men being worthy of a Reward,* Luke 10. 7. 2 Thess. 1. 5. Rev. 3. 4. *The* Cardinal's *Inference from hence examined and answered,* 875

7. *Such Scriptures where God is said to be a just Judg and no Accepter of Persons,* Rev. 2. 11. Gal. 2. 6. 1 Pet. 1. 17. Acts 10. 34. *Two Answers returned to this,* 876

The whole of this Argument concluded with three Observations,

1. *That this Doctrine hath so little Foundation in the Scripture, that the word* Merit *is not so much as to be found there,* 878

2. *That there are a great many places of Scripture which do directly contradict this Doctrine of* Merit, ibid.

3. *That there are several others which do in so ample a manner set forth the Merits of our Saviour's undertaking for us, as they do wholly take us off from placing any Trust or Confidence in any of our best Performances,* 879

The Conclusion.

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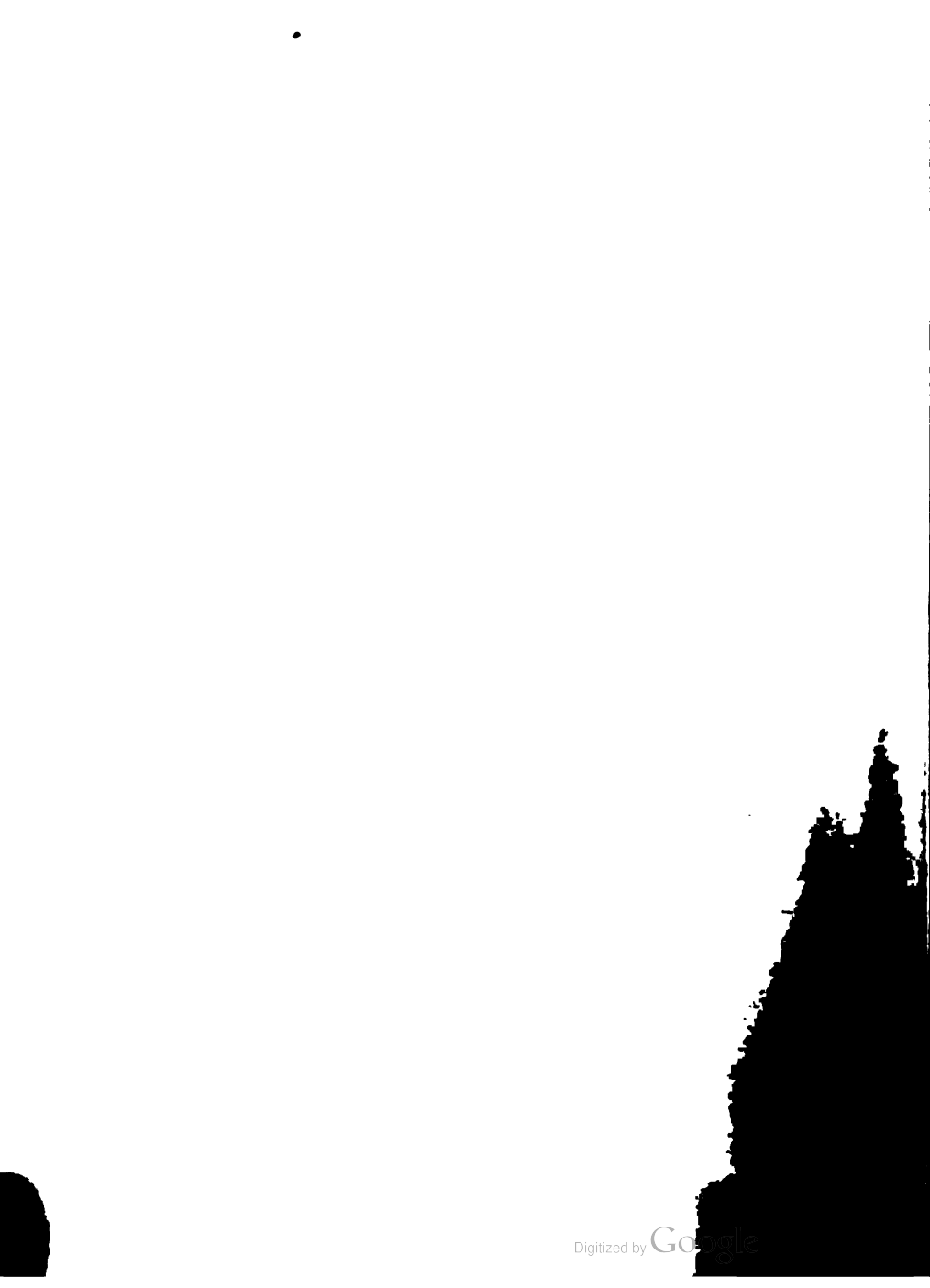
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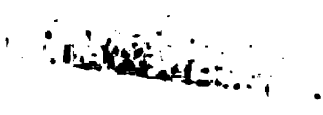

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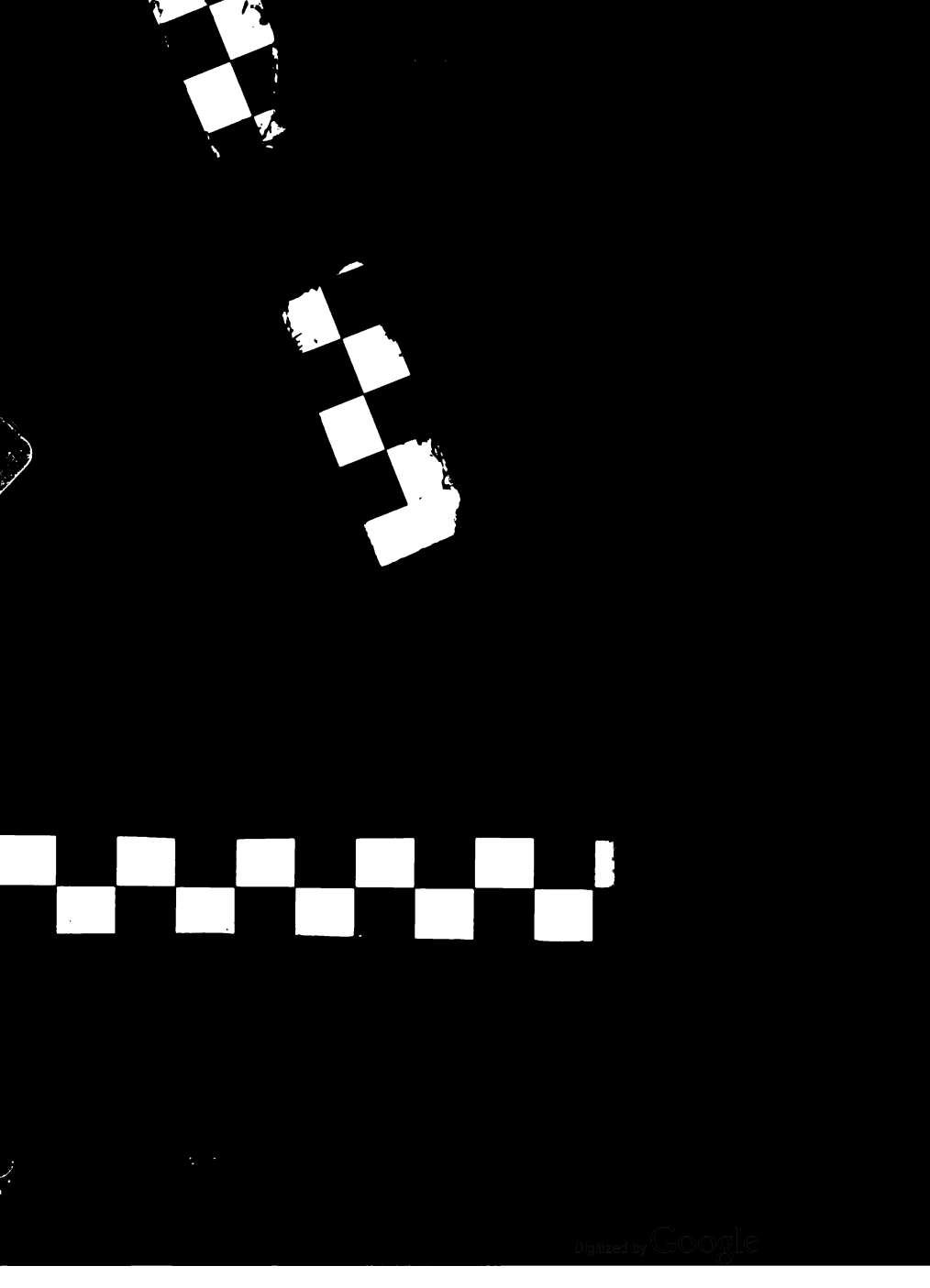
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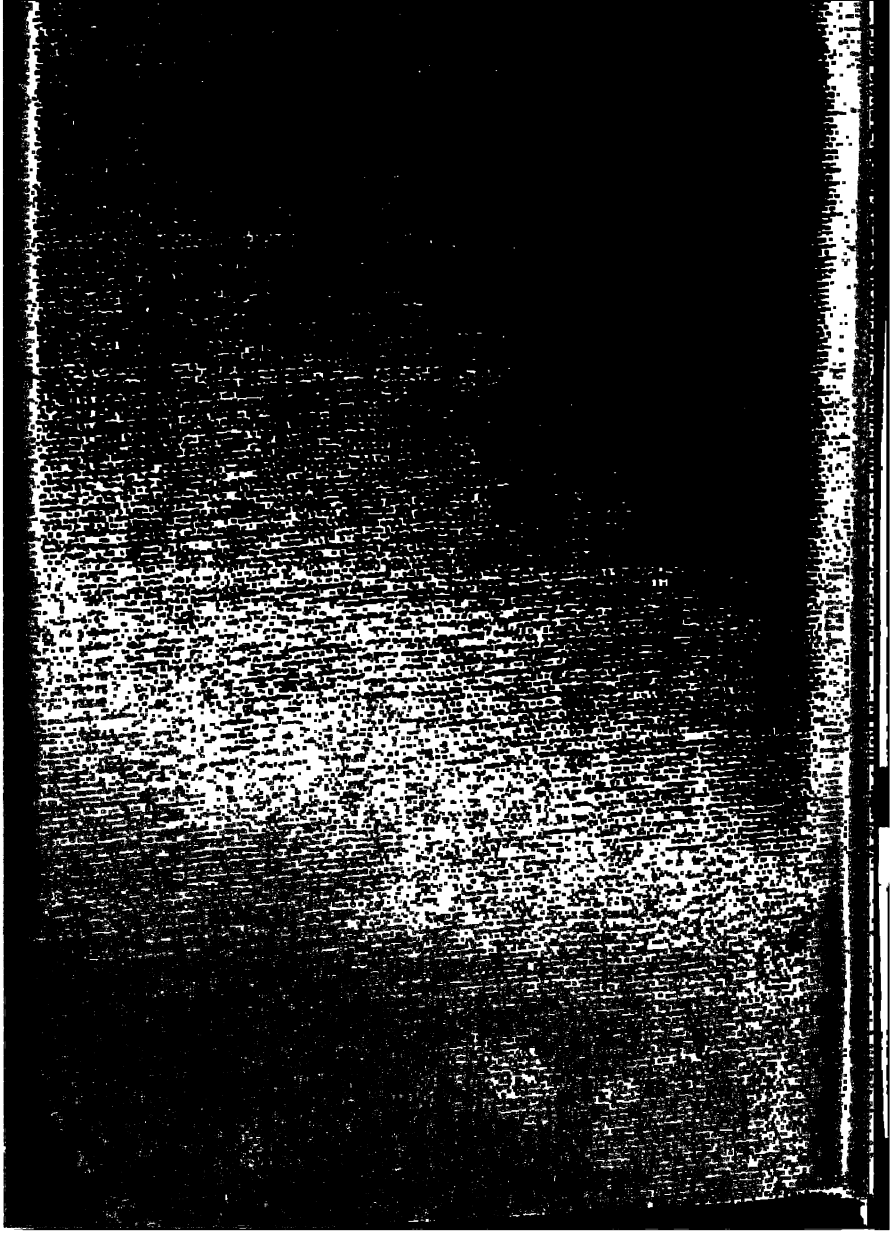

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